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THE VEDIC MAGAZINE

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते ।(मनु०)

"All gifts that of the Divine knowledge is the highest and the noblest,"—*Manu.*

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THOUGHT FOR THE MONTH.

To aim truly, aim slowly.

To aim strongly, aim restrainedly.

To aim finally, aim all-enshrouded in one-ness with Him Who in the beginning Has Vak and who in the end shall be Victor.

ELIZABETH ARNOLD.

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THE ASHRAMA OF MY DREAMS.

By Mr. C. F. Andrews M. A.,

I

It is not often, in this life, that we are able to see our hopes realised, our conscious aims receiving their fulfilment, and our prayers directly answered. This experience has recently been given to me in Africa, and while the memory is still fresh and strong in my mind, I would wish to recall it, and to place it in some manner, however inadequate before the readers of the *Vedic Magazine*, because in a certain sense it has a definite relations to them and will help to reveal something of the vital importance of the work they have undertaken.

Ever since I began to feel the atmosphere of India on its spiritual side, and have understood what treasures of wisdom and love India had to impart to those who were ready to learn rather than to teach, I have felt definitely drawn towards the Ashrama life of retirement and quiet thought, and I have felt less and less the attraction of the life of politics which is lived among the crowd and amid the tumult of the world. I have shrunk from the latter until it has become a positive pain to me to find myself, as I have done at certain times, involved in it unawares.

Such a time was last year in the Panjab when I could not escape from taking part in the political issues that were inevitably intermingled with the relief of the people's misery and distress. Day and night, the pressure of the crowd was upon me, especially while I was staying in Lahore, and attending Committee meetings and consu and discussions concerning Lo ter's Commission of Enquiry. helped me at that time, most of keep my inward peace of mi quietness of spirit, was to get up dawn and to go out into the mery gardens, where I could b in the silence, under the great *plus* trees, and look up into t with all its stars. The pressure multitude and the strife of the seemed to assume their true pro in the midst of the vast silenc Nature. The pure light of the dawn seemed to bathe away morning the stains of the pas which had left their mark upo inner mind.

I have been obliged to speak this personal factor in my own li experience, because in no othe can I explain fully my meaning regard to those things which I n on to relate about Africa. For i life there, as I first found it, w arrived in East Africa, seemed lived on the political and comm plane, and to have very little tha spiritual about it. The beauty of seemed to have hardly any place and the longing for God, which essence of all religion, appea be faint and vague and dim.

This was, at first, the featur impressed me more than any and in my great desire to unde the Indian point of view and s thise with it to the full, I gave mys as far as I could to this kind of li the time being, just as I had do

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the Panjab. I listened to every detail of political disputes and strivings, often long into the night, and even to the party quarrels that were going on between different sections of the community. I tried to act in some halting and groping way as a mediator between them.

Such was my first experience of Indian life in Africa and the weary futility of it grew upon me, and I could not shake off my distaste and dislike of it, however much I wished to do so.

This went on for some days, and my heart became more and more filled with a great home-sickness for the Ashrama life with its retirement and deeper thoughts. I began to feel as if my journey to Africa had been all in vain, and that I should never get below the surface, or feel the spiritual touch of the inner life of those whom I addressed. For that touch, I knew full well, could alone bring forth the sympathy and affection which my own nature was longing to give.

And then, I do not quite know how it all happened,—the chain was broken;

I think that the first act in the breaking of the chain was when I was asked to go to a Sikh Temple, in the dreary and squalid railway barracks near the Uganda Railway workshops at Nairobi. The Sikh artisans, to whom this Temple belonged, asked me to come and speak in the Temple itself, and I readily and gladly accepted their invitation. They were all Panjabi workmen mostly from Lahore and Amritsar districts, and they could very easily follow my broken Hindustani words. From beginning to end, I spoke to them, not about politics, but about God.

As I did this, I felt my inner spirit very deeply moved towards them; for they were poor men, and their life of toil, lived day after day in order to keep their families from want and hunger, was a very hard life indeed. There were many also among them who looked worn with sickness and want of proper nourishment. I had been to their quarters beforehand and had seen how they lived and how they were housed by the wealthy State Railway Company,—I actually found some new buildings just erected for single workmen whose dimensions were eight feet by eight feet. Wood, water, coal, flour, bed and bedding,—all had to be put in that small compass and cooking had to be done there. I pointed out to the General Manager how impossible it was for a tall Panjabi artisan to keep healthy under such conditions and he agreed to build no more of those dimensions in future.

The subject, which I specially chose to speak about, that evening, was the Love of God for man. I took for my text the words of my own greatest Teacher and Poet Rabindranath Tagore, from Gitanjali, which read as follows :—

Here is thy footstool and there rest thy feet,
Where are the poorest, and lowliest and lost.

I spoke about Guru Nanak, and the wonderful words of divine love, which he had uttered, when he said :—

Farid, if a man smite thee on the face,
Stoop and kiss his feet,
So enterest thou the joy of the Lord.

As I went on speaking, I could feel quite conscious by the love and affection that they were giving me in return and the spiritual understanding with which they followed every word of my message. I knew, from that very moment, that my hopes and prayers had been answered, and that my visit to Africa would not be fruitless after all. There was no longer any barrier between my own heart and the heart of the people.

After that address had been delivered that evening in the Sikh Temple in the railway lines, invitations began to pour in from every side—not from political bodies merely, but from eve

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religious section among the Indian population. I do not think there was one religious body that kept apart. Musalmans vied with Hindus in offering me their invitations, and I accepted every one.

The happiest of all my recollections at these religious gatherings was that of one afternoon at Nairobi, the chief town in East Africa, when I was seated on the ground, surrounded by the little children of the Arya Samaj Girls, School. I told them the story of our life in Shantiniketan Ashrama, and also about my experiences at the Gurukula at Kangri on the banks of the river Ganges, at the foot of the Himalayas. I described to them how the young boys of the Ashrama went long walks into the forest, fearless of the wild beasts, and how they swam with sturdy strokes in the streams of the Ganges, and lived together their Brahmachari life, growing up healthy and strong.

The Indian mothers of Nairobi with the babies had been waiting downstairs in the Arya Samaj Hall, while I had been speaking to the children up above and when their turn came at last we sat in the Hall together, while I listened to their songs and the chanting, of their Sanskrit slokas. Again I had an opportunity of speaking to them about the religious life of India, and how I longed to return to the peace and joy which I had left behind at Shantiniketan. They seemed to understand me so well, and my love went out to them as I knew how very difficult it was for them to bring up their children properly in a strange and foreign land. I told them that, just as their longing was so deep to go back to the mother land, so was my longing very deep indeed to go back to the quiet of Shantiniketan, where the Poet, who had been my greatest Teacher,—the youngest son of Maharshi Debindranath Tagore,—was living his life of retirement and meditation and of universal love for all mankind. I told them further, how the Poet had taught me to understand what India had truly done in the past for the human race, and what she stood for religiously in the history of mankind,—how to-day she had a message to give to the world of the west which had become involved in the awful destruction of the Great War, and how India would surely deliver that message when the time came. I spoke also to them of God's personal love for each individual soul and of the peace that came with the knowledge of that love.

And so, after a very long afternoon spent in the Arya Samaj Mandir with the Indian women and their children we parted from one another with a true affection and with the warm words of friendship. I have often thought of those Indian mothers and children since there; and I know that if ever,—when God wills it,—at some future time, I am permitted to return to East Africa, as I now long to do, these children and these mothers will not have forgotten that time we spent in the Arya Samaj Mandir, together on that long and happy afternoon at Nairobi. The ties of affection that were then strengthened will remain and the same greetings of love will meet me at once on my return.

What a lesson all this was for me to learn! How it corrected all my former ideas! How it taught me, as nothing else could have done, to refrain from judging hastily, and to look below the surface;

I had been imagining, that all the beauty of the spiritual life of India had been left behind: I had begun to think that only things which were sordid and ugly and material had been taken across the sea to Africa,—the money-making, the hard business life of commerce, the endless wrangling and disputings of the world of modern politics. And all the while, it was I myself who had been blind! The longing of the soul for God was there, deep down below the surface, but I had not seen it. It was only waiting for a single word to blosssom forth. But now at last the spell had been broken; the word had

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been uttered, and I could realise how deep the spiritual longings were

One thing that gave me great joy was this. It was the Indian *women* who cherished their religion most deeply of all. Among the men, religion might have become overlaid by worldly things; but among the women, it had remained undestroyed.

A further point also I noticed, and it attracted my attention more and more. It mattered not what the religious community was which I addressed, I found that their love for India the Motherland and their love for their religion had been mingled together and had become indissolubely united. The love for the Motherland broke down all the ordinary sectarian religious barriers. I could not analyse this fact! but I found it everywhere to be true. It was a great joy to me to find, that if I spoke in a Sikh Temple, Hindus, Musalmans, Aryas and Christians, would be present to hear me; and the same would happen, if I spoke in a Musalman Anjuman, are in an Arya Samaj Mandir. At Zanzbar, for instance, in the Arya Samaj Mandir, speeches were made in my presence expressing brotherhood and unity by Musalmans; the orthodox Hindus joined with these Musalmans in their welcome to me, and in their words of brotherhood and love towards the Arya Samajists who had invited them. All sacred buildings appeared to be open to Indians of all denominations. *There was no religious purdah system.* Just as in the wonderful fratrenising of the Hindus and Muhammadans and Sikhs in the Panjab last year (which I witnessed with my own eyes at Delhi and Lahore and Amritsar) so all men of all religions became one in these gatherings in Africa It seemed to point to that day, which is surely drawing near, when the fundamental truth of universal brotherhood shall no more be overshadowed and obscured by sectarian religious dogmas.

The key, which I had thus discovered, unlocked Indian hearts to me in every part of Africa from this time forward, in a manner which was to me a continual joy and surprise, difficulties which had appeared like mountains were removed, and intercourse and mutual friendship became natural and simple in every place.

I remember so well a final open air meeting at Mombasa, in a large open space near the compound of the house of the Hon. Abdul Rasul Alladria Visram, who had been, throughout my visit, my very dear friend and host and who is a true lover of his country. More than a thousand Indians were gathered together there, of all classes and creeds. The meeting went on, while the sun set, and it became quite dark. But no one moved, or wanted to go away: it seemed as if they would have wished to continue and prolong the meeting throughout the night.

And yet my subject had nothing to do with politics at all. It was simply an account, told with all the love that I could express, of the Ashrama at Shantiniketan. I told them how beautiful it was with its *Sal* and mango trees and its glorious expanse of sky overhead, how Maharshi Debindranath Tagore, the father of our Teacher and Poet, Rabindranath Tagore, had lived in that sacred spot, month after month and year after year, engaged in prayer and meditation. Above his seat, the words had been inscribed, which he himself had loved most of all to repeat:—

He is the repose of my life,
He is the joy of my heart,
He is the peace of my soul.

And now, in these later days, when Maharshi was no longer with us, a true Ashrama had been built up slowly, year after year, where little children grew up into manhood side by side with their Teachers, and in loving companionship with them.

I spoke to my audience that evening about the Poet himself, our Gurudev, as we loved to call him,—how he had given himself, with all his marvellous gifts of intellect and love and religious

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devotion, to the service of his children whom he loved individually, as a father loves his own sons

In this way, so I explained to them, the new India was being built up upon the foundations of the old, and in living harmony with the old. The boys of Shantiniketan Ashrama sang the Poet's own religious songs, morning and evening, and their life was lived in the atmosphere of universal religion.

I quoted to them, as they listened in silent attention, the Shantiniketan School song, which has been translated from the Bengali into English by the Poet as follows:—

She is our own,
The darling of our hearts, the Shantiniketan,
Our dreams are rocked in her arms,
Her face is a fresh wonder every time we see her,
For She is our own, the darling of our hearts.
In the shadow of her trees we meet,
In the freedom of her open sky,
Her mornings come, and her evenings,
Bringing down heaven's kisses,
Making us feel anew that She is our own,
The darling of our hearts,
The stillness of her shade is stirred,
By the woodland whisper:
Her amlaki groves are a quiver,
With the rapture of leaves:
She dwells within us and around us,
However far we may wander,
She weaves our hearts in a song,
Making us one in music,
Tuning her string of love with her own fingers.
And we ever remember that she is our own,
The darling of our hearts.

NEW TENDENCIES IN ECONOMICS.

(By Professor S. N. Pherwani, M., A., M. E)

If Economics is a science it can no more be got up merely from text-books, than Physics, Chemistry or Botany and Biology. But Economics is a young science and its study and investigation, especially in our benighted universities, has not been brought into a line with the methods of exact sciences. From the stage of mere memorising, blind acceptance on the authority of prescribed text books, it was raised for us in India by Ranade to the stage of comparative study of text books, to choosing between the dicta of differing doctors. Gokhale advanced it a stage further by emphasising the study of Government reports, statistics, etc., as resource material for Economic doctrines. Not that this phase was not suggested by Ranade. It was doubtless initiated by him but vigorously continued and as it were popularised among a few earnest workers by Gokhale. In the University, however the cram and exam. process continues, the pious summarising, note taking and memorising with here and there a reference to current reports and this even in the highest classes. Curious though it may seem; yet it is nevertheless a fact that this method of

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teaching Economics is like raising a huge superstructure on flimsy foundations more a phantomlike abstraction than an embodied reality. No wonder then that those who graduate along these lines have not the slightest conception of real economic processes or resultants and cannot cerebrate in presence of concrete or particular situations, are incapable of understanding guiding or controlling their domestic, professional, local and provincial economics. What then is needed to get away from these infructuous attempts?

It is linking back the study to real life from which it took its start and to which it must return for corroboration. Referring the student to reality, insistence on 1st hand observation of economic processes going on all around, a beginning with the concrete, this is the old note renewed—one of the new tendencies in Economics. The process of mining, agriculture, manufacture and machinofacture, transport and trade, currency and exchange, tariff, taxation, rent, wages, interest, profits, distribution waste, poverty etc., have to be studied 1st hand as laboratory work and preparation, as foundation studies for Economic generalisation.

The effort in this science as in any other is to be, to teach the student to read the broad and open book of nature 1st hand and seek, find and test the truth for himself, to pass from mere assimilation and acceptance on authority from a comparative review of statistics to a first hand observation and investigation of facts in the economic field. The truth that has to be impressed on the minds of students and teachers in the field is that no one becomes an economist by merely assimilating all the available literature on the subject but only when having got hold of the method he becomes a 1st hand observer and investigator of actual economic facts and reality round about him.

If Economics is to take its place among the sciences if training in Economics is to be a real discipline, its graduation in it is to become an organic acquisition, it should be the effort of the professors to insist on concrete experience to renew the contact of the student with reality, to train him to observe 1st hand economic phenomenon round about him and trace similitudes and sequences. The student should in fact be made to begin with an economic survey of his own street, neighbourhood quarter, and city and submit notes of his laboratory work to the professor. Fields and factories, roads and vehicles, shops and stores, even his college and hostel, these are the observable material in tracing the cycle of needs, efforts and satisfactions. The student must trace these economic sequences in his personal and domestic economy, in his neighbourhood and educational economy and starting with the e processes as he finds them carried on, starting with what is, think out and work out how these may be carried on better, how wants present and future may be satisfied with less effort than is at present needed to complete the circuit.

Economics will thus be no longer dull or dismal, but interesting and noble. For, will it not then be a revelation of realities and not a jugg ing with abstractions, will not its ethical purpose become at once clear that of knowing things as they are and making them what they should be?

This then is the 1st of the new tendencies in Economics. Witness Marshall's latest work on "Industry and Trade" and its objective and concrete outlook. Witness again Mukerjee's "Foundations of Indian Economics" or Dr. Mann's "Land and Labour in a Deccan Village" or Slater's "South Indian villages" These are the books of the newer order.

In any science worth the name the student is never asked to accept statements merely on authority—the textbook way of teaching Economics—nor again is he trained to put his faith in deciding things by debate—the committee method that is now in vogue—or

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comparative study of differing doctors but to find out facts by investigation and to base his conclusions thereon. It will therefore be a better way to initiate the student into the technique of economic survey, to make him begin thereafter with actual investigation of the sample of economic realities within his ken and show him how he can find help from published statistical reports and then see for himself how far the text-books really tell him anything effective to solve the problems which he discovers for himself by applying the method.

I have had the pleasure of attending most of the post-graduate university lectures delivered during the 1st half of the last winter term. While I was glad and grateful to find that things had much improved since 1903 when I left the University, I still regret to state that the method was almost the same—the method of memorising and summarizing mostly of text-books and sometimes of current reports. Now the new tendency is to go beyond this memorising and summarizing and arm-chair Economics to actual observation and direct investigation. The professoriate under the system will grapple with their actual local problems, will discover wastes in current and actual economic processes and suggest possible economies positive and negative. They would be workers in the economic field, with many working economies to their credit and not merely words or printed works. The students they will train, would be, independent investigators enriching the field. Thus would Indian Economics develop providing a solution for actual everyday problems.

This brings me to the second new tendency id Economics which also has not yet found its place in our university teaching. I refer to conversation studies. policies and programmes in Germany, America and latterly in England, the study of conservation of Natural resources and Human capital in which we here in India are so rich and so wasteful. Are the problems of deforestation, denudation, destructive exploitation of mineral resources and soil exhaustion, monopolistic development or mortgaging of water power resources to foreign capital, are the problems in connection with these permanent and irreplaceable natural resources given the importance they deserve? Are the students trained to form any sound opinion regarding these? Or again are they sufficiently familiarised with the age-old yet new concept of human capital, and the importance of the proper conservation of child life and female life, adult life and labour power? Vital Economics and Economics of education are these ever investigated? Nothing makes me sadder and more despairing of the present utterly visionary and verbalistic method of teaching Economics than the fact that the Economics of the educational process the one thing with which the students have opportunity of 1st hand acquaintance, even this department of Economics has not been investigated. Our need of education is so great and our resources so poor and yet in the university itself waste of teaching power goes on unquestioned, unprevented. A post-graduate lecturer may have at times an attendance of two or three only and yet he would go on lecturing to empty chairs and the university would be apparently quite satisfied with even such post-graduate teaching work. Is it not necessary to prevent this wicked waste of teaching power, to insist rather on a correspondence course, even if it be ten typed copies of such so as to make that teaching effort transcend the limits of time and distance and poor attendance and render it available for all who need it. Or take again another glaring instance of waste of human capital and that the most precious part, *viz.*, that of graduates, I refer to the solemn farce that goes by the name of Law School. That

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hundreds of graduates should be compelled to reside in congested Bombay for the sake of putting in formal attendance, for fulfilling what is almost a mere technicality—for the amount of teaching there would never make any one a lawyer—that this should continue for years shows how shams can thrive even in the sacred sphere of education. If one were to trace the direct and indirect economic waste of that part of the teaching programme it would amount to an imposing figure, yet graduates in Economics tamely go through the process tolerating that waste without murmer, without an effective protest.

A quotation from Dr. Fernow, the pioneer worker in this field of conservation of natural resources will better bring out the importance of this new tendency than any words of mine. Says Dr. Fernow:—The study of the nature, relation to social life and development, and the economy of resources becomes a most important branch of social science, which will overshadow some of the other branches, now appearing all-important. When the questions of the extension of suffrage to women, of tariff, of taxation; of coinage and currency, which are all merely incidents, shall have sunk into the background, the question of the economy of the resources which constitute and sustain the political, commercial and social power of the nation, long neglected, will still claim attention for only those nations who develop their national resources economically and avoid the waste of that which they produce can maintain their power or even secure the continuance of their separate existence. A nation may cease to exist as well by the decay of its resources as by the extinction of its patriotic spirit."

In the case of India we might add that a nation may be permanently impoverished by the transfer of its productive power and irreplaceable wealth, ts water power and mines to foreign capitalists. If the human resources are depressed and left undeveloped and the natural resources are allowed to be captured by foreign capital, nothing but ruin awaits that unfortunate territory.

If the universities are to work in the interests of the present and future generations of Indians, they ought to give great prominence to the teaching of the doctrine of conservation, of maintenance, improvement and equitable distribution and opportunity of development of the natural resources and human capital. 'The causes of wealth' ought to be emphasised as much as or even more than the question of wealth itself. The necessity of maintaining unimpaired the power of producing wealth ought to be thoroughly impressed on the minds of students.

Says List :—" **The Causesof Wealth** are something totally different from **wealth** itself. A person may possess wealth, *i.e.*, exchangeable value ; if however, he does possess the power of producing objects of more value than he consumes, he will become poorer. **A** person may be poor, if he, however, possesses the power of producing a larger amount of valuable articles than he consumes, he becomes rich. The power of producing wealth is therefore infinitely more important than wealth itself ; it ensures not only the possession and increase of what has been gained, but also the replacement of what has been lost. This is still more the case with entire nations (who cannot live out of more rentals) than with private individuals. Germany has been devastated in every century by pestilence, by famine or by civil or foreign wars ; she has nevertheless always retained a great portion of her power of production and has thus quickly attained some degree of prosperity.

The maintaining unimpaired the causes of wealth and production power —these essential items of conservation are peculiarly important for India in her present depressed position, for

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otherwise the poverty of India would be perpetuated. If the universities exist for the good of the people of India the conservation phase of Economics needs to be emphasised. A book like "The Foundations of National Prosperity" by Ely, Hess, Leith and Carver should find its place in every college library and be one of the books recommended for M. A.

Besides conserving, developing and utilizing the natural resources of a country it is necessary to conserve, develop and utilize the energy and working capacity of the people. We have got to realise with Prof. Carver that "the most valuable resources of any country is its fund of human energy, that is the working power, both mental and physical of its people. It is safe to say that any capable race of men who will conserve, economise and utilize that fund will be able not only to extract a living but actually to prosper in the midst of poor natural surroundings. On the other hand if they fail to economise their fund of energy, if they waste and dissipate it (or we may add leave it undeveloped) they will certainly decay in the midst of the richest geographical and material resources."

Save your childen, educate all, reduce the high death rate, reduce the number of unemployed and misemployed, all these become thus the slogan of practical Economics. Education, sanitation, housing, medical aid, parks and playgrounds —all these have to be studied. The necessity of these has to be vividly realised by concrete 1st hand study of surroundings and then the practical efforts of other people will be appreciated far better and books like the Cleveland survey monographs issued by the Russel Sage fundation will be more respectfully and repeatedly consulted.

Besides these two new tendencies, the renewal of contact with reality, first hand direct observation of the economic phenomena in our neighbourhood, and the study of conservation of natural and human resources, there is a third new tendency which has also not yet found its place in the curricula of Economics in the Indian Universities. I refer to the notable contributions of Taylor, Emerson, Gantt and Gilbreth—the pioneers of what is known as the Scientific Management or Efficiency movement. All these form a school of realistic productive or creative Economics instead of the Economics of exchange and distribution the only portions that are at present emphasised.

The clear realisation that the economic process is the cycle of wants—efforts—satisfaction and that wants can be refined, efforts reduced or more effectively utilised and satisfaction increased would lead to a closer study of each of these factors Efficiency studies the relation between effort and output and tries to find out ways and means of economising effort and increasing the relative output and then of making the best and utmost use of output. Minimising waste, maximizing the output, maximising the use of the output—these are the ideals of Efficiency. Efficiency starts with a study of real processes and products and finds out and locates the wastes and then tries by better methods to reduce the wastes. The principles developed by scientific management are applicable to the solution of the bread problem, the conquest of bread, shelter and clothing, the conquest of ignorance the conquest of disease. for all these processes are productive, distributive, and consumptive and imply efforts and results and on close examination reveal wasted efforts, wasted motion, wasted time and several reducible wastes at each stage.

The student of Efficiency soon comes to realise that Economics is no abstraction, but has to deal with concrete processes at each step and discovers that the ratio between efforts and results varies in different localities that the best processes are not determined but that everywhere tradition and convention perpetuate wasteful and less productive methods that happen to have come in

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use. A constant use of record, observation, comparison, measurement and calculation is what the student has got to be familiarised with in the effort—result processes going on around him. He is to be made a discoverer of waste and one devoted to the reduction of wasted labour and increase of desirable output in the economic process s which he himself carries on, or sees others carrying on. For a graduate in Economics to be ignorant of time, motion, fatigue and motive studies is to be ignorant of the very stuff of real Economics. For him the study of production ought not to be an abstraction but a reality of great and everyday importance throughout life. Then would he know, first hand the waste due to want of plan, the waste due to the use of wrong tools, the waste due to going by guess work instead of finding out facts or finding out the best, easiest and quickest ways of doing things.

Just as for a student of Phyiscs and Chemistry the first hand knowledge of phenomena, and the principles underlying these phenomena is of greater importance than the history of the science so for a student of Economics the first hand knowledge of productive prorocesses, the method of finding out the best prevalent ones and the methods of scientifically analysing and improving upon them is of far greater use than volumes of History of Economic doctrines without a live acquaintance or even recognition of the economic processes going on around him.

The material side of Economics is as important as the social side and is capable of a positive scientific treatment as it deals with measurable units of effort and output of time, motion, and combination of effective processes. The laboratory method can be very successfully applied to the study of the material side of economics and would result in the discovery of many and varied ultimate economies possible. Efficiency engineering, Productive engineering, Scientific management are different names for this observational, comparative and positive method of the study of economic processes. The student is taught how to set up standards, how to analyse, each and every process in terms of time, tools, motions and even fatigue and motives and how always to try to find out the best easiest and quickest way of doing things and then try to universalize the best and improve upon it if possible. An Economics laboratory supplied liberally with stopwatches, micromotion study apparatus of Gilbreth, graphic charts of efficienised operations, fatigue study instruments, routing charts, close cost analysis of several departments of human efforts, psychological testing devices of Munsterberg, mental and physical test charts like those suggested by Kemble, will be one of the features of the unviversity of the future Witness Veblens eulogy of the Productive engineer or productive economist as we might call him, the important role he will play in the new economic order.

This study of creative constructive and productive economics is the third of the many new tendencies that are discernible in this field of study. There are many others the outcome of this comprehensive Efficiency movement each of which is quite as important as those mentioned.

Thus Economics of transport and distribution, Economics of use and consumption open out fresh and fertile fields for the application of the scientific principles developed through the study and practice of Efficiency. The determination of wasted to and fro motion of commodities till they reach the consumer, the wasted effort of slow cart transport where trolley and tram transport can very easily be substituted—such problems are observable everywhere and never have economists of the arm chair kind been sufficiently alive to them so as to sensitize the economic

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conscience of their students or their community. Or again take the great surplus that can be created by greater and full time use of educational equipments, of libraries and laboratories, of lectures and lecture rooms, of available teaching and thinking effort in a community to mention only a few of the simplest applications of Economics of use and consumption. Greatest output, least unnecessary transport and best and utmost use are what lead to economic salvation of a people. To test at every step the difference between the actual, and the ressonably attainable maximum of output, the actual and minimum of transport and the actual and attainable maximum of use and economy of consumption—these are a few of the tendencies of the Economics of tomorrow. Spooner's "Wealth from Waste." Talbot's "Millions from Waste" indicate the wastes that go on around us, wastes that may be put usually are not reclaimed on account of our being not sufficiently awake in this direction.

To sum up the new tendencies in Economics, the things that I plead for are 1st a renewal of contact with reality and observation and analysis of economic efforts going on in one's house, one's neighbourhood and quarter, 2nd a study of conservation of natural and human resources as the foundation study of economic endeavours, 3rd a thorough familiarity with the principles and practice of Efficiency as the most important branch of creative, productive Economics, 4th an application of these principles to the Economics of transport and distribution, 5th an application of these to Economics of use and consumption, 6th a reclamation of wastes going on around us. The observational, investigative and laboratory method of teaching Economics, starting with the technique of survey of concrete wholes of analysis of particular processes, of estimation of actual resultants would revolutionize Economics and raise it to the dignity of a positive science and would redeem it from the charge of being dull, dismal or abstract and increase enormously the fruitage of effort invested in this study in our universities. It is for this I plead.

AN ECCLESIASTICAL POLITY OF OLD ASIA.

By Professor Benoy Kumar Sarkar, M.A.

Among the embodiments of Asian institutional life we have to count the *viharas* or monasteries of ancient and mediæval India. These were *samoohas*, *i.e.*, public bodies, and were bound by definite rules and regulations as to election, quorum, voting, and business procedure. Students of European polity are aware that on various occasions in the West the church and the state have borrowed from each other the methods of internal administration. It would appear that in the Orient also common principles of organization have been followed by religious associations and secular institutions alike. The ecclesiastical bodies of Buddhist Asia have thus to be treated as quasi-political corporations, apart from the fact that in certain regions, *e.g.*, in Tibet and Mongolia, as in Catholic Europe the spiritual head has claimed also temporal dominion over his flock.

The origins of all this institutionalism are of course to be sought in the publicity work and propaganda methods

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of Shakya the Buddha himself (B. C. 567—487). Shakya's father and brother were *rajas* or archons, *i.e.*, presidents of the Sakiya Republic in Eastern India. It was natural, therefore, that when he fled the world and founded a *Samgha* (Order) of monks, the only constitution that he could conceive for it was that with which he had been familiar at home and in his own state And, as a matter of course, he made no distinction between his ecclesiastical order, the *Samgha*, and the contemporary republican Confederacy of the Vajjian States, when called upon to enunciate the "seven conditions of the welfare for a community." Of these seven conditions three may be regarded as directly constitutional or political. "So long, O mendicants," said Shakya, "as the brethren meet together in full and frequent assemblies,—so long as they meet together in concord and rise in concord, and carry out in concord the duties of the Order,***so long as the brethren honor and esteem and revere and support the elders of experience and long standing, and hold it a point of duty to hearken to their words so long may the brethren be expected not to decline but to prosper."[1]

In this Shakyan constitution, defining as it did, the type as much of an ecclesiastical society as of a secular state, *e.g.*, a clan-republic, there are emphasized, as we see, the importance of the assembly, the need of unity, and the authority of age and experience. This last feature is such as was embodied in the primitive Indo-Aryan, Teutonic and Hellenic polities or is in evidence to-day in the Japanese *Genro* ("elder statesmen"). These and other principles of Shakya's politics have been codified in the *Choola-vagga* and the *Maha-vagga*, both of which treatises may be regarded as statute-books laying down the fundamental laws and constitutions of Asian ecclesiastical bodies.

The following is a typical picture of the method of deliberations generally observed in the Buddhist monasteries and conferences of ancient India: "Then the venerable Maha Kassapa laid the resolution before the *Samgha*: 'Let the venerable *Samgha* hear me. If the time seems meet to the *Samgha*, let the *Samgha* appoint that these five hundred *bhikkhoos* (monks) take up their residence during the rainy season at Rajagaha.** This is the resolution. Let the *Samgha* hear. The *Samgha* appoints accordingly. Whosoever approves not thereof, let him speak. The *Samgha* has appointed accordingly. Therefore is it silent. Thus do I understand'."[2]

An important feature of these monastic institutions was that no business was held valid without quorum. "If an official act, O *bhikkhoos*," as we read Shakya saying in the *Mahavagga*,[3] "is performed unlawfully by an incomplete congregation, it is not real act and ought not to be performed." Along with this caution against incomplete congregations went the injunction against "unlawful acts." In the following extract the *Mahavagga*[4] mentions some of these acts that have to be ruled out as unconstitutional. "They performed unlawful acts before an incomplete congregation; the performed seemingly lawful acts before an incomplete congreation; a single *bhikkhoo* pronounced expulsion against a single one; a single *bhikkhoo* pronounced expulsion against two; a single *bhikkhoo* pronounced expulsion against a number of *bhikkhoos*; a single *bhikkhoo* pronounced expulsion against a *Samgha*." As no unlawful acts were to be permitted within the church or among the church members, Shakya definitely laid down the rule: "Therefore O *bhikkhoos*, you ought to train yourself thus: Lawful acts which are performed by complete congregations,—such acts we will perform."[5]

1, *Maha-prinibbana-sutta*, Ch. I. 6, in *Buddhist Suttas*, Vol. II, pp. 6-7.

2. *Choolla-vagga*, XI, i. 4,
3. IX, iii, 2.
4. IX, ii, 1
5. *Maha-vagga* IX, ii, 4

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A breach of this rule appears to have been committed by the monks at Vesali in 387 B. C. (?), about a century after the death of Shakya. They ordained, for instance, that it is permitted to a *Samgha* which is not sufficiently numerous to accomplish an ecclesiastical act by saying 'we will make the other *bhikkhoos* consent when they come. This ruling called *anoomati-kappa* was challenged as illegal by the *bhikkhoos* of other centers, and the case was submitted to a jury for trial. The jury decided against it.[6]

In order to ascertain the opinions of the members in regard to the topics discussed the ecclesiastical organizations made use of colored *salakas* (or pins) of wood. These were the voting tickets. A *salaka-gahaka* (taker or collector of pins) or teller was appointed by the assooiation to explain the significance of the colors to the voters and then take the votes. In the *Choolla-vagga*[7] we find Shakya describing the ballot and other kinds of voting. "I enjoin upon you, *bhikkhoos*," says he, "three ways of taking votes,[9] the secret method, the whispering method, and the open method." The secret method of taking votes is then described. "The *bhikkhoo* who is the teller of the votes is to make the voting tickets of different colors and as each *bhikkhoo* comes up to him he is to say to him thus, 'This is the ticket for the man of such an opinion, this the ticket for the man of such an opinion. Take which ever you like.' When he has chosen (he is to add), 'Do not show it to anybody.' "The *Choolla vagga* enumerates also ten cases of "invalid" voting.[8]

As conflict of opinions is inevitable in democratic deliberations, the rule of the majority was accepted by the *Samgha* as the regular procedure. "By that *bhikkoo*, the taker of the voting tickets", we read in the *Choolla-vagga*,' "are the votes to be collected. And according as the larger number of the *bhikkhoos* shall speak, so shall the case be decided".

All this points to the highly developed institutional sense and corporate consciousness among Hindus. And these principles of *samooha* (or public associations and corporations) were not the patents of Buddhist, Jaina or any other religious bodies but were held in solution in the general socio economic and civic life of ancient and mediæval India. These quasi political institutions were only drawing upon and contributing to the same stream of national experience as the economic *shrenees* (gilds) and the political *ganas* (republics) or administrative *sabhas* and *samitis* (assemblies).

6. Poussin's "Buddhist Councils" in the *Indian Antiquaay*, 1908, p. 89.

7. IV, xiv, 26

8. IV, x

9. IV, xiv, 24

10 For analogies and interactions between civil and religious societies in the West see Guizot's *History of Civilization in Europe*, Lectures V, VI, XII *Vide* Moeller's *History of ithe Church*, pp. 235-242, 328, 337.

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"THE LIGHT OF INDIA"

(By Mr. C. N. Zutshi, M. R. A.S.)

The heading of this paper forms the title of a book by Mr. Harold Begbie in which the journalist has vehemently attacked Hinduism in very offensive terms. The book, teaming, as it does, with the most offensive expressions the writer could invent and seathing with the most carping criticism of Hinduism, marks the climax of Christian hostility towards the great religion of India. The contents of the book do not justify the title chosen by the writer, it is a misnomer to call a book like that "The Light of India" which places before an Indian youth the darkest picture of Hinduism with a bright setting of Christianity ostensibly with a view to stigmatise the one and heighten the other. The book would have been better entitled "The Light of Christianity" or "The Light of the West." However ironically the writer may have chosen the title for his insidious purpose an Indian youth can not fail to detect behind it a thought for self-complacency that the darkness of India appears light to Mr. Begbie which enhances the value of India's religion whose inner light, if the writer had seen, would have surely blinded his vision.

Before turning to the main discussion of the subject I would like to make a few quotations from his book which go to prove the validity of the above remarks. To begin with, "Hinduism is a weltering chaos of terror, darkness and uncertainty, a religion without the apprehension of a moral evolution, without a moral code, without definite commandments and without a God. The spiritualization of India is the most material and childishly superstitious animalism that ever masqueraded as idealism. The Hindu Gods are wicked and abominable, prostitution is a means of financing many of the temples. The stories related of Krishna's life, says one authority, do more than any thing else to destroy the morals and corrupt the imagination of Hindu youth." On the other hand he regards "Christianity's cleansing morality in a country enfeebled by appalling vices," as "a supreme need." He flatters himself with the vain belief that, "Hinduism is now a child derosty-ing the idols which were once its toys", but laments the absence of "the sign of the cross on its forehead." "Christianity", he says, "has begun to moralise Hinduism but it has not spiritualized Hinduism. The victory of Christ in India is the victory of freedom, of virtue of elevation, as well as of moral grandeur. Christ stands in the history of mankind absolutely alone and unchallengeably supreme as the Light of the World". These quotations amply evidence the entire superiority of the writer's religion to which he assigns an unchallengeably high moral value an exclusively high spirituality and which he regards as free from idolatory and superstition.

It is worth considering that the Christianity which the writer regards as the supreme need of India and for which he lays so high pretensions, moral and spiritual, is regarded in the land of its propagandists as "a religious lie of the worst character", and that the light with which he wishes to enlighten India is "no light, but rather darkness visible" amid the glare of science. To ascertain what place Christianity holds in Europe of to-day saturated with science I would ask Mr. Begbie to read at least the two momentous works on the subject, *viz.*, "The Old Faith and

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New" by David Fredrich Strauss and "The Self-Destruction of Christianity" by E. Hartmann. As for the high spirituality claimed for Christianity suffice it to say that, if it really possessed any higher elements of spirituality, it would not have been so widely discarded in Europe and Hindu Pantheism permeated the religious concep tions of America, Germany and even England as is clearly evinced from these two quotations. Dr. Euryo Inonye recently says in an article—"In Africa, India, China,...Christianity always preceded the flag and opened a way for the development of the nations preaching the new religion..... While Christianity is losing force in the home lands it is gaining force and influence in the countries overseas." A missionary writes as follows:—

"On returning to England after long absence and trying to gather together the threads of theological study in the west the author is amased to find the extent to which Hindu Pantheism has already begun to permeate the religious conceptions of Germany of America and even England."

Then Mr. Begbie has disproporionately devoted more than a half of his book to the various stories of Bhils and Doms becoming converts to Christianity with too much of petty detail and repetition —which are apt to become cloying and repulsive—vainly believing to be asserting thereby the strength of Christianity as a religion of great spiritual force, a fact, which I am inclined to think, rather detracts from his argument than adds any strength to it. These stories merely serve to disclose the weakness of Christianity clearly to an Indian youth who becomes impressed with elements of lower order embodying it, rather than any higher spiritual concepts for the simple reason that, if it really possessed any higher spirituality, it would have found easy converts among the higher grades of Indian Society and staunch supporters in Europe where the level of intellectual development has reached an almost culminating point. In this direction the Arya Samaj has rendered a remarkable service to India in so far as it has dammed the wave of Christian conversion so furiously surging in India and threatening to engulf it every moment.

As for the moral grandeur that Christianity would bring to India it is hardly worth too much to say beyond hinting the fact that, were it so, Europe would have been the most moral portion of the earth's surface and would not have furnished ample material for the mysteries thereof. It is a strange paradox that the religion which cannot stop than free love and Mormonism moral elevation to India a country where women like Sita, Damyanti and Savitri, and men like Rama, Arjun and Bhishm ca-t a helo round morality and left an ever-living and inspiring record of their great and noble deeds. Far from it, I am inclined to think that much of the moral degradation of India is due to the influx of western ideas and ways of living not the highest of course in this country. By-the-bye, if the stories of Krishna's life are apt to corrupt the Indian youth, the details of the birth of Christ as given in the gospels of Nicademus of James, of Thomas and so forth will have much the same effect on a Christian youth and subvert the very foundation of his religion. "These gospels," says Ernst Haeckel, "have just as much claim to historical validity as the four canonical gospels which are regarded as the only genuine ones by the Christian Church and adopted as the foundation of faith and were deliberately chosen from a much larger number of gospels." The same philosopher continues, "when we find in one of these, the gospel of Nicademus a statement that Jesus was accused by

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the jews of being begotten in sin—a statement that is somewhat enlarged by the second century Platonist writer Belsus (as indicated by Origen, Contra Celsum L,32) into the charge that the mother of Jesus was divorced by the carpenter who had married her because she was convicted of adultery, and had borne a child to a certain soldier named Pantheras—we naturally connect it with the later jewish story (in the Sepher Taldoth Jeschua—traces of which exist from about the year 800) of Christ being the issue of an illicit union of Mary and a Greek officer in the Roman army." These details—doubtless as calumnious and lying as those about Krishna in the Puranas—are sufficient to divert Christ of His supernatural character, and to quote once more the same philosopher who says, "the supernatural theory of Christ's origin is abandoned in scholarly circles in the Churches," is hardly worth too much to say more on the subject. If an Indian priest leads an infamous life, the doings of Benedict IX and Alexander VI of the notorious house of Borgia have passed into history.

Turning to the subject of idolatry the blame cannot be entirely laid at the door of Hinduism, no religion of the world is entirely free from some form or semblance of it. What do the Cross and various pictures in the Churches stand for; Do they not symbolise th idea of God? If not what other purpose do they serve! In this connection I would point out an inaccuracy of facts which Mr. Begbie betrays when he says that Brahma is not worshipped by the Hindus and that no temple has been raised to this God. It might be known to him that Brahma is the great Guru of the Hindus, whose name is the first word that passes the lips of the Hindus in all the devotional prayers they do, and that the temple at Pushkar is raised to this God. It is not clear why Mr. Begbie pretends ignorance of these facts or it may be that he does not know them at all.

As for the questions as to what level of spiritual exaltation is claimed for Hinduism and how far Christianity can spiritualize it I would refer Mr. Begbie to Victor Cousin, Fredrick Schlegel, Lowes Dickinson, and Dr. Matheon to name only a few of the long list of western Philosophers and thinkers who have surveyed India's religion and philosophy "from China to Peru", to whose blazing intellect Mr Begbie cannot hold a candle, whose intellectual level he cannot touch, before whom he is a mere child gathering pebbles on the shore of India's vast ocean of religion and philosophy and by the side of whose works and researches Mr. Begbie's work is a negligible quantity. India has enlisted testimony of such great men. What cares she for the random rhetoric of the Harolds and the Begbies. It is usual with this class of writers to place an idealised picture of Christianity before an Indian. They are apt to do so—for the actual facts tell against the Christianity in Europe which they preach here in India as the only good religion in the world, but self-praise lies ill in the mouth of the exponent.

In conclusion I cannot but remark that it is inhuman to call this religion good, that religion bad these morals decent, those abominable, for every country has its own religion and morals peculiar to its people. What is good in the eyes of one is bad in the eyes of another. Every country must learn the modern method of "sympathetic treatment" of other's religion and respect its own; no religion of the world can claim an exclusive superiority and freedom from flaws. But the key to the enigma why India of all the countries of the world has been most subject to such cultural attacks is to be found in the words of Sir John Woodroffe who in his book "Is India Civilized" which forms an answer to all the books of the kind under review and which I would ask Mr Begbie to study for himself, has rightly remarked that "The institutions of a coloured people particularly of a politically servient one, are very likely to appear inferior to those without understanding and freedom from prejudice."

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THE PARABLE OF THE PARCEL.

Deserving Woman or undeserving Man.

(*By "Shanta Devi"*)

It has been said that women do not "deserve freedom" why if we all received what we deserved where would man be.

It is not a question of woman's deserving freedom, of man, but of "having freedom".

We are all born free as air, as is instanced by these stories of baby things we lose our birthright for a "mess of pottage." You will see from these two illustrations how these babies were free although they did not bear arms or fight. One little chap one year old was brought to be the model of the drawing class and his mother had withdrawn herself. Baby was called, to turn his face to his tormenters. In absolute faith in his own right says he "Wait a moment." Another baby girl two and half years old was told by her nurse to beg pardon for making an expulsion of wind at the tea table. Seventeen minutes was the time taken by that small child to make up her mind to say the necessary word required of her and then to say it with glee, as she gulped her tea committing the fault again to say with great joy "Pardon, Pardon."

These children were free though the vested power of drawing master and nurse was stronger far than they. Coming into India I wonder which has more freedom, men or women. "Four walls do not a prison make or iron bars a cage."

It has been said that because women do not fight to serve the country that she cannot, "A fallacy indeed" I see woman in her latticed cage and know her free with the freedom of the Spirit of Truth. As soon as truth is manifest she is free to do the will of the Spirit even as Mira Bai, or as Sita.

Man thinks himself free because he goes about "like a roaring lion seeking whom he may devour." But is he free, is he not a born-slave to passion? I am impelled to these remarks by the words that have been said to me by many men in this country.

"Purity lies in thought word and deed" If women are pure in thought how shall they do otherwise in word and deed: if they are pure shut within how shall they be otherwise when allowed to move about freely.

Men cannot conceive of women living in the open, unbound, uncaged, while their own thoughts are so impure and while they themselves attract those that are not pure in a country where women are free.

They cannot be free themselves, while they covet the fleshpots of another land or of their own.

In England we say the bad man takes care of his daughter, knowing the evil: the good man shows her a good life and being innocent himself leaves her free. Freedom! "Who is free? Is the woman wearing the symbol of her slavery "her love of gold" is she free? Or is her sister she whose simple white dress and many books show her tastes? She who can sit still or she who can walk abroad fearlessly. Only where the Spirit of Truth comes are we free; When we not only carry out the letter of the law but know love as the

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fulfilling of the law then we understand we reap as we sow. "Only when the Spirit of Truth comes are we free."

The gold becomes as dust, the dust as gold, how beautiful the vision in the Light of the Great Sun. Man has a desire to reach the station where he would be at rest, but he has attached to himself a parcel, which at first he carries lightly and easily on his head not knowing its contents. When he sits down to rest and peeps inside, he finds it full of many precious things small things as well as big.

He gets afraid and hugs the parcel closer to him, the shoes slip out, the jewels he feels are in a precarious position they will be lost. He holds the parcel tighter and tighter to him, till at last it comes to life and expresses itself. "I am clothes and you would crush the life out of me, many and various are our qualities and we are hurting each other without being allowed to be used." "The man says lie still I cannot carry you if you are so restless lie flat, I shall not fear to lose you, crush you, the nice muslin cover will protect you from dust and dirt. I will add a new cord to hold you together. But the parcel speaks again "your nice new cord cuts into me. Here are shoes to give you good understanding we are made to keep you out of the mind, that your feet be not soiled, you make us independent, why do you not make us dependent to hang from you, to be of use to you, we are a covering to keep you warm or to keep you cool. You bind us to you without any reason for the bond except your silly desire, your fond desire to bring us to the same destination as you would go." But the man was deaf he did not hear, he only saw that the parcel fell apart Alas! the muslin wrapper was torn, the shoe were lost, he had nothing to protect his soiled feet, he found his feet of clay his head scorched by the criticism of the world, the burning sun of truth by the loss of his turban. He was only a human and he could not fear truth. His body exposed to searching winds and rains, he continues to grumble at the independence of his parcel. Now the man of India is carrying "his parcel as he likes to call her, independent woman." He likes to think of her as a parcel with small contents she is easier to carry he thinks, but still he thinks her contents very precious and they are "his" and he wills to take her to his destination whether to hell or to heaven, but he wraps her up so tight, that her soul slips out of the parcel, the precious qualities of which she is composed get a glimpse of the outer world and acts, "whether they are being taken." They struggle and her qualities are crushed out of all recognition or are spilt (valueless to him) throughout the world. What must man do then with his parcel the woman? Shall he replace her in reverence upon his head, so adding to his stature, his balance, increasing his strength and making him vital as one piece? Or must he clothe himself with her as a comrade, rejoicing as with the sun in all her qualities of understanding and protection, wearing her as a bright and shining jewel an ornament, enjoying sun, wind, and even rain in her company. He will find her made with infinite patience by the great good the perfect unity, to bear and forbear her quality so fine that the mud and dust of the world will be ejected and she be purified and be protected by the sun wind and rain: of such a fine wet of thought is she, his garment woven: of so good an understanding his losing shoes, that his feet will walk through the world unsoiled. If the man divests himself of the desire to carry a parcel, or the woman to be a parcel, they will find stored within their minds all the qualities of the woman, or of the man received from the winds, the winding walks of heaven. He or she will perceive the Spirit of Truth, the "Woman clothed as with the sun" of righteousness in the Perfection of Purity England has also taken upon herself the carrying of a parcel, she also finds the

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parcel bursting its bonds and feels discomforted by the dropping articles. Willl England discover, how to carry the parcel, to put the shoes of understanding on the feet, the turban of reverence on the head, that the intellect may not be burnt, but only purified by the place in the sun. That the body politic revealed and refreshed by the winds and rains of heaven clothed in comfort, fearless, in Love with the satisfying 'Kurta' the only breastplate and the discreet Dhoti, her only loin cloth. In lia will then be a shining river of light, a very jewel, her strengtn husbanded and rejuvenated by England and the Great Empire, the Universal Life of which they are one.

NOTE :—To the lady who gave me the parcel as a symbol, I herewith acknowledge her parcel with reverence putting it upon my head although she does not desire to be my parcel but I claim her in that she is part and parcel of me.

SAVITRI—A DRAMATIC POEM IN FIVE ACTS.

ACT IV.

One year later. Savitri has been a year in her father-in law's house, and the curse is to fall that day.

Scene I.—The Forest and the Hermit's cottage. Savitri is in the attitude of prayer. Incense is burning in a brass vessel.

Savitri

Holy, holy Power unending,
Bramha, on Thy throne on high
Hear my feeble pray'r ascending,
Hear the woman's trembling sigh.

For the early morning pinions
Carry on the unstained air
All pure thoughts to Thy dominions,
Bramha, hear Savitri's pray'r.
And the fields of grace transcending
Open to my spirit's eye
See I pray'rs of mortals blending
With the purer thoughts on High.

Devas of the Spirit-altars
Break the Fate's relentless spell
Hear the prayer a sad heart falters
Take the curse that deeply fell.

Ye, to whom all strength is given
Give me strength to stand this day
Oh ye unstained souls of Heaven
Grant me your light a ray.

And I feel my pulses throbbing
With a pow'r unknown before
Stilled the frail heart's feeble sobbing.
For Savitri weeps no more.

No—the woman's heart is glowing
With the fire of Seraphim
Gladly go I, proudly knowing—
Save or go to death with him.
(A rose light shines from her) Shatyaban steps out of the cottage)

Shatyaban.

The rosy morning light has no more glory
Then shines from thy pure presence, truest wife
The early dawn sees thee in holy worships,
Thy days are in tender, loving deeds
To selfless service is thy young life given,

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And none but words of grace escape thy lips.

Savitri (seeing him)

I greet thee, oh my lord, but why so early
Wilt thou this day into the forest go?

Shatyaban.

I go that my day's task may soon be finished
Doest thou not know, dear wife, what day this is?
A year to-day since thou to me wert given
How sweetly happy have the months gone by.

(Savitri Sighs)

But why this sigh, tell me, art thou unhappy?
I've seen of late a shadow on thy brow
Oh trust me, dearest wife, I do implore thee
Tell me, what clouds the lovelight of thy eye?
My parents love thee as their only daughter.
Tell me, have I been guilty of neglect?

Savitri (smiling).

Nay, never, fear not. I am all too happy.
But, listen, I would ask a boon of thee
Permit that I go with thee, to the forest,
Let me be near thee, husband, for this day

Shatyaban.

Why this unusual request, Savitri?
Thou never asked to go with me before
Yet gladly come; is not thy holy presence
To me as sunlight on a stormy day?
(They walk a short distance, then set down on a mossy elevation).

Shatyaban.

Oh how I still recall that golden morning
When first I saw thee in this forest

Together here with a

It seems but yesterday

(He becomes listless. him anxiously).

Savitri (very an

Art thou not well, m b
Thy hands are cold, a

Shatyaban (putting h

This cutting pain, n

Why all so sudden ca

I feel so weak, my lif

A pall of darkness has

Savitri, dearest angel c
My end has come,

Oh stay with me that

Ere yet my senses to

(He closes his eyes. heavenward, kneeling be

Scene II—A long pa bluish white light. Savi ban appear looking ghos both wearing white rob Messengers of Death.

1st Messeng

Dark are the shadows,
Lone is the road
That lead to Yama's
Dreaded abode.
And in the balance
Lies Fate's decree.
Thus are we coming
Mortal, for thee.
(A rose light shine f

Savitri.

Flee hence, ye threat

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Savitri yields not ; go, depart from here.

2nd Messenger.

We are the servants
Of Yam, the King.
I't was not the woman
He bade us bring.
Go back to sunlight
Till thy course 's run
Give to Death's servant's
The hermit's son

Savitri.

He is my husband, never shalt thou touch him
Return to Yama, say I yield him not

1st Messenger

Woman, who art thou ?
Strange is this sight
Shines from thy body
Unearthly light

2nd Messenger.

Come, for I fear her,
Take we to flight.
She is a danger
To realms of night.
(They turn to go and meet Yama on the road.)

1st Messenger.

Master, we tried to
Obey thy command,
But are returning
With empty hand.

2nd Messenger.

Would not the woman
Let us go near
She fills the shadows
With deadly fear
(They glide by. Yama approaches. He takes Shatyaban's hand who follows listlessly).

Yama.

A wondrous maiden is indeed Savitri.
The power of her virtue is so great
It is with difficulty I approach her
Yet must it be ; Yama can't be withstood.

(**To Savitri**).

Daughter Savitri, hinder not my mission
I came to take thy husband ; he is mine
Surrender thou for know thou who I am?

Savitri.

Yes, great One, thou art Yam, thy words reveal it,
And if my husband now belongs to thee
Then I am thine as well. Thou mayest take him
But where thou goest, Savitri follows thee.

Yama.

Nay, daughter, nay; the Fates have not decreed it
Thy lifesands on the earth are not yet run
The living stay, but go the dead to Yama.
Betake thee hence, thou canst not follow him.

Savitri (taking Shatyaban's hand)
Never, oh Lord, I am Hindu woman.
The Hindu wife is faithful unto death

Yama.

Thou art indeed strong in thy heart's devotion
And, ah, so young. Poor child I pity thee
Ask thou a boon of me, and I wil grant it
Save, mark you, that it be thy husband's life

Savitri.

Lord of the dead, I know thy mighty power
And what thou promise once, will surely be,
Then grant that to my father, Asvapati,
King of Ujjaina, given be a son,
An heir to whom he may bequeath his kingdom
And who will keep the ancient house alive.

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Yama

It shall be so; but now, my child, go homeward.
It is not well that thou shouldst linger here
(He turns, holding Shatyaban by the hand. Presently he looks back and sees Savitri still following).

Yama.

What mean thou child, why art thou still persisting ?
Thy weary task is useless, go thee home.

Savitri.

Go home? No, King of Death, where my lord goeth
There go I too, my road but lies with his
I have no home save where my husband lingers.
And know thou not that a true Hindu wife
Will go with him to whom the gods have joined her
O'er seas and deserts and through gates of death ?

Yama.

Poor child, my heart is trembling all in pity,
And gladly, gladly would I yield to thee,
But that I may not. Yama's deathly victims
May never to the living more return?
But to allay thy sorrow will I grant thee
Still one more boon, ask what thou wilt, my child.
Save that it be, as I have said, thy husband
Then dry thy tears and go from me in peace.

Savitri.

Then grant, oh Lord, that to my husband's father
Be given back his eyesight which h lost
And more than this, grant tha King Dyumatsen
Recover his lost kingdom and his throne

Yama.

Thou hast asked much, my child, but be it granted
To cheer thee through thy years o widowhood
And now go hence, distrub not Yama further
But go thee on thy road while I take mine
(Yama looking back once more, still beholds Savitri following)

Yama.

Savitri, child, why art thou stil persisting
Thy efforts are in vain, go back t earth

Savitri.

Nay, never, to the end of time I follow
What is the earth, what is e'en heaven to me?
Thou hast my earth, my heaven taken from me,
And thou wouldst coldly tell me to go back
Yama, Savitri knoweth no returning
Wher'er her wedded lord is there is she

Yama.

Come now, Savitri, try not Yama's patience
Thou knowst me mighty, be not al too bold
But thy young life claims all my heart's full pity
And thy high virtues deeply touch my soul
Ask then again, a third boon may be granted
But do not ask the one thing I can't give

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Savitri

Father, I am a childless lovely woman
Grant me the blessings then of motherhood.
Grant that my life be b'est with many childern,
And as the years advance I see the day
When in my arms I hold my children's children
Grant this and see Savi'ri's heart full glad.

Yama.

Yes, I do grant it, now go home rejoicing
I too rejoice to see thy mind at rest.
(The rose light that has been shining from Savitri all along now increases in brightness. She crosses Yama's path with outstretched arms.)

Savitri.

Great Yama, thou art conquered, give my husband.
Admit that I am right oh Lord of Death

Yama.

What thou demand'st has gone beyond all reason.
I conquered? What do all these wild words mean?

Savitri.

Not twice, oh Death, wed Bharat barsha's daughters
One is their lord, to him throughout time
Do they belong, and death seems all too little
To take the Hindu woman's sacred vows.
Thou canst not break the word that thou hast given
Return my husband, Yama, he is mine
Thou promised children, and I claim their father.

Yama.

(Scratching his head and looking perplexed).
Can this be, by a woman Death outwitted?
Is Yama conquered by a child like this?
Savitri, thou hast won, thine is the vict'ry.
Honour demands I give thy husband back.
(He lays Shatyaban's hand in hers. Savitri looks triumphant).

Yama.

But lo it was the woman's holy courage
Of stainless virtue born and virgin grace
To which I yield the prize, Death has no power
Against such tow'ring holy strength as this.
India's sacred pillars are her daughters
Oh Bharatbarsha, of all lands most blest.
Return, Savitri, to the land of mortals
To bliss and home but go thou not alone.
And thus we part, our roads are still divided.
Aryan daughter, thou hast conquered Death

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"EDUCATION AS A WORLD PROBLEM IN THE LIGHT OF MY SCHEME."

By Dr. H. Chandra, Ph. D (Berlin) F. G. C. S., Director, Vedic Jiwan Ashram, Dehra Dun (India.)

So long as Civilization or Culture must remain the distinguishing feature between man and animal, too much importance cannot be laid on the question of Education which invariably forms the back-bone, although its correct definition and the ways and means of its attainment may be a matter of much haughtily contested disputes, and the power of acquiring the same may greatly differ in each individual owing to reasons more than one; yet its standard can ever be raised higher and higher and made to suit the new laws of Nature discovered by man, and no section of humanity can assert with due confidence that it admits of no further improvements.

The ideals of life and therefore also the problems of right Education have been widely different at different times in different parts of the world, but so far as Humanity is one and the primary object of any Civilization or Culture should be to assign such adequate and complementary duties to man and woman, as may be rightly fitted for their situation and be in tune with the accomplishment of the one great object realizing one's ideals and aspirations in life, however different they might be from that of others, in a more smooth and peaceful manner than would be done by the uncivilized folk. it can be brought under a Common System of Education, which should not take pride in turning out men of mere letters and scientific attainments, but should also take under its wings the upbringing of all such types of men and women that should form from the lowest to the highest link in one complete chain of success, in different activities of human life; and impart such discipline and training, as would not allow to suffer the undesirable consequence of either too frugal an indulgence in philanthropy or of over exacting one's rights from others, in order to maintain a peaceful equilibrium in the most sensitive scale of human mind.

All human beings cannot be brought to realise this ideal, especially when the theory of evolution applies as fully to the mental sphere as to the physical, and uniformity of facts and figures in this matter, is in direct inconsistency with the Laws of Nature; yet as Nature controls all, right persons will naturally be put in right places, if only the educationist did their duty in helping their disciples in doing what they can and not what in the opinion of the educationists they ought to.

One of the greatest mistakes of life is to set up one's own standard of right and wrong and expect every one to conform to it. Therefore, education, which like a torch throws light on all the paths and leaves it to one's own discretion which to follow; and its fruit—knowledge—which is universal, should be imparted with a thoroughly unprejudiced mind on most liberal lines and the object should be to turn out men and women, who may be able to co-operate with each other in their emotions, thoughts and actions and serve each other to the greatest extent

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in their own interest and therefore, also in the interest of humanity.

The general discontent and unrest, practically all over the world, is greatly due to the mis-conception of one's own situation and its wrong application in life, for both of which the educationists are responsible. Therefore, a thoughtful allotment of adequate duties—Kartavya—Dharma—of man and woman should be the foundation of any Scheme of Education, the super-structure of which has to be built in accordance with an already fully discussed and adopted plan, in the form of the goal kept in view; and the educationists have further to pick out, mould and fix up the tits and bits of humanity in their proper places to complete the edifice of their arbitrarily chosen Human Civilization.

The great mass of mankind have neither the liking nor the aptitude for either literary or scientific or artistic persuits nor indeed for excellence of any sort. Their ambition is to go through life with moderate exertions and a fair share of ease, doing common things in a common way; and a great blessing and comfort it is that the majority is of this mind, for the majority of things to be done are common things and are quite well enough done in a common way. Only a small percentage of population is born with that most excellent quality, a desire for excellence or with special aptitude of some sort or another. Mr. Gelton says, that in Europe, where so many facilities exist for learning, not more than one in four thousand may be expected to attain distinction, and not more than one in a million to share that intensity of instinctive aptitude, the burning thirst for excellence, which is called genius. No man can say where the geniuses will crop up; like their opposites, the fools and the knaves, they appear sometimes in the palace and sometimes in the hovel.

For a lad or girl of genius, who is one in a million, the educationists should make accessible the highest and the best training the nation could afford. Whatever it might cost, the investment is sure to be a good one. If any nation could purchase a potential Dayanand Kant, Bayer, Edision Davy or Faraday, Shrimati Gargi or Mrs Besant at the cost of hundred thousand pounds cash, it would gain a bargain. It is a world wide known fact, that what these half a dozen people did, has produced untold millions of wealth in the narrowest economic sense of the world. But, geniuses are born free in every nation, and the only question is of picking out these glorious sports of Nature out of the millions that are born every day by a carefully worked out system of general education, followed by a course of special education, according to their natural inclinations and aptitudes, for which purpose the educationists should provide a ladder reaching from the gutter to the University, along which every human child should have the chance of climbing as far as he or she is fit to go.

The so-called Mass Education, which consists only of asmattering of reading, writing and arithmetic, is hardly worth the name and cannot prove of any earthly use, unless it be followed by a course in some Technical or Professional Institute, where the pupils could acquire a certain amount of skill or proficiency in the line of work, they may have to follow in life. Even then, it cannot bring about any successful result unless and until those who have completed it are guided by a few heads outturned by a system of special education. It is true, that the few geniuses will also be more or less helpless without the co operation of the masses, who can give a practical shape to their ideals and whims; but as the reigion of Higher Education is beyond that of the Mass Education, and every one going up for the former has necessarily to go through the latter, and hosts of those who join, fall out as incompetent and crippled to reach that golden aim of the educationists,

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which has been placed as an ideal in my Scheme, it is self—evident that no special scheme for the masses need be written. Similarly, also Higher Education can be of no avail unless proper and satisfactory arrangements be made to impart first an all round thorough general education and then every chance is afforded to the student to specialize in any particular subject, for a properly educated person is one, who has specialised in any one particular subject and also possesses a general knowledge of various such other subjects, to the extent that would help in the achievement of success in that particular subject.

Out of several factors on which a good and fruitful education may depend, the mental as well as physical capacity of the pupil to learn in general and his special aptitude to master a particular subject, is one of the fundamental importance. But, this requires a thoughtful awakening and cultivation, and therefore systematic handling of a child from the very beginning is absolutely necessary also environments have a great effect in moulding one's mind and body. Methods of teaching have to be substantially altered, when the object is not to gulp down the throat of the pupil what the teacher will, but to tastefully give what he will gladly take, and in doses that would neither cause him over feeding nor let him starve. In order to find what the pupil will gladly take, he has to be given something of every thing. This imparts him a general education and enables him to gradually discover his own special taste which could later on be cultivated in a Technical or Professional Institute or at a University, that may afford all facilities for the accomplishment of such an object, after necessary equipment, as the case may be.

Thus, a novice has to be fairly well introduced to the outline of the principal subjects, which is very desirable for thorough general education, but the difficulty is increased, when one looks to their large number, intricacy in dealing with each one of them, and the shortness of period during which their general study must be completed, of course while giving full attention also to the physical welfare of the pupil.

However, these difficulties are being overcome by working up a "System of Educative toys and apparatus" and writing out special "Ideal Guide text books of Human knowledge" which should put forward the outlines of the subject under treatment in words quite plain and plump, without unnecessary and confusive repititions, on the basis of which such class books will be made as would directly fit in the scheme under consideration.

Again, the teaching has to be provided in such a form as may prove beneficial to pupils as well as the tutors, giving an incentive to all of them for good work, and not in such a dull and insipid way as to make both utterly disgusted not only with each other but also with the subject taught and learnt, while during Higher Education no distinction of form or figure need be observed, and the whole thing should be so arranged, that it may set up a keen competition to hold and advance one's own position not only among the students but also among the professors, who, at present instead of promoting the cause of learning by working the unknown regions in their own field of research and thus proving useful to themselves and to humanity at large, are wasting their time and energy in following red tapism, doing ordinary routine work, and contriving means of creating further complications and troubles in the way of the scholars Thus, gradually the race of sleepy teachers in the schools and loathsome and incompetent professors at the universities, will become extinct and the candidates will also be awakened to look to their own advantage in selecting their professors out of men, from whom they could really learn some thing.

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Examination is an indispensable accompaniment of teaching but unfortunately the way in which it is generally held, has made it a necessary evil. Even under the best circumstances examination remains but an imperfect test of knowledge, and still more imperfect of one's capacity, while it tells next to nothing about a man's power as an investigator; especially when it concerns a candidate who has only gone through a course of General Education. It is, as a matter of fact, a means to gauge one's depth of learning with a view of classification, for which they must adopt ingenius ways and put questious that are more intellectual than mechanical and be strict, but by no means unreasonable.

Again in the course of Higher Education each individual will have to be separately examined to thoroughly test his abilities before being awarded the hall mark of the University.

No effort is made anywhere to impart proper Education to men and women respectively, according to their biological situation and calling in life. Man in the Scheme of Existence is more physically and mentally fit to be the producer and is appreciator, being more guided by reason; while woman is more fit to be the organiser and is emotional, being guided more by feelings. In the West, besides the question of improving the methods of teaching and the books taught, which alone will bring about a radical change in the present system of education, women are well accomplished in fine arts. etc. and also in the matters of household, in some parts where its importance is realised; but unfortunately, on the same lines as men are, with the result that they often acquire more or less a business like attitude and the manly temperament, practically devoid of all womanly tender feelings. Some times, they take up entirely manly subjects at the Universities and other Educational Institutions, e. g. Mechanical Engineering, Mining and Metallurgy etc. and the manly thoughts which occupy their minds often affect them also physiologically to the extent that they become flat chested and altogether incapible of being mothers, while their intellectual struggle in the manly sphere has awakened in them the manly spirit of demanding their rights even in the administration of the country, of course not with a view to extend a helping hand. Thus many fail to supplement the deficiency and capture the hearts of men with whom they happen to be co operative in life and therefore both the parties are sometimes discontented and unhappy. While in India practically no chance is given to girls to improve. If circumstances are not against them, they can sometime preserve their natural womanly instincts and feelings to some extent. But, no direct effort is made, either in the East or the West, to guide their instincts and emotions and to cultivate fine womanly tender feelings, the possession of which alone makes the woman an ideal of love and devotion for man. Her charms would exceed all limits, if her training be punctuated with arts and accomplishments, as in Europe and her natural instincts awakened to utilise them to her best advantage. So far as man's Special Education is concerned, the arrangements are fairly tolerable in some advanced countries of the West, but in the East there is no trace of such education yet observed.

Naturally, a thing is greatly needed where it does not exist at all, although its absence for centuries may have made the people blind to see its necessity, but it must be doubtlessly admitted that the nucleous of an up to date Scheme of Education with several new ideas and advocating different standards of life for people of different vocations like the one in question, may more easily and also perhaps more beneficially be introduced first in some advanced country of the West where people are already awakened

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not only to grasp but to actually adopt new ideals in life, if they could be convinced of them.

It is a strange phenomenon to find that a large number of Institutions. started with the object of both Mass and Special Education are dependent on public charity, while neither of the aims can be achieved in the proper sense of the word, on such lines as are followed. If they accept the correct definition of education as their ideal, their programme of work is not consistant with the ways and means of its attainment. Or, if their object is to give the masses a smattering of reading, writing and arithmetic, special provision being made for the intellectually or materially crippled with the help of philanthropic people; this has also not been achieved and the energy and wealth spent for the so called Higher Education is hardly justifiable.

Many of the Institutions being free in the common sense of the word, cannot afford to impart a high class training and are likely to meet a premature death in the struggle for existence. Funds are therefore collected for their maintenance and all sorts of means are adopted for this purpose; as holding public lectures, depicting the importance of education and of maintaining the sectarianism, to do which the public is excited in all possible ways, representing the poor and pitiable condition of the Institution concluding with words; "Your personal help from the pecuniary point of view only, will put the institution on a sound footing and absolve you from the debt of the society," and so on; visiting people in their homes and begging them to help the Institution, which often makes their visits unpleasant to many. The fear of demanding donations and subscriptions has made many of the national leaders, unwelcome visitors and the failure of work chiefly owing to the sectarian spirit, mismanagement and sometimes even direct cheating, is draining out all enterprise from the hearts of many of those youths, who have a desire as well the means to do some good to their fellow beings. Wealthy people as well as are asked to visit the anniversaries, held under the apparent object of entertaining the visitors as well as the pupils, but in fact, with a view to get as much from the public as may be possible by putting before them the balance sheet of the Institution, which generally shows some loss; and if not, by putting forth some budget, which shows the necessity of some more funds with the final words "This is the time, ladies and gentlemen, to show your philanthropic spirit and to give us as much as possible for the service of your poor countrymen and the protection of your religion."

Again the free Institutions as they exist in this country do more harm than good, for they invoke a beggarly spirit in the masses and infuse it in the pupils by their living example, with the result that every body expects some body to do him some favour and give him something free.

Free education does not and should not mean education without any cost to the students, for a thing lightly gained is lightly taken. Moreover, none can afford free education, In the common sense of the word, beyond the teaching of mere alphabets and simple addition and substraction, which is by no means education; and that also at a continuous draining of few rich men's purses and at the cost of the invaluable time and labour of many intellectual beings.

Free education only means, that the function of the imparting of education is practically free to the Institution, *i.e.* the tutors and professors are attached free to the School or the University and the nomination of the students to the Institution is also practically free to the deserving candidates, but the personal troubles of the tutors and the professors as also of any body else attached either directly or indirectly to the Institution should be amply paid

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in any form by those who profit by them. This has been fully recognised also by the ancient Hindus, for the *Gurukulas* used to be free Institutions, but the *Acharyas* attached to them were certainly paid their *Dakshinas*. He charges no fee practically, who charges in gold from the one who is capable of sacrificing his self-enlightened soul for the cause of humanity, was the motto of many Ancient *Acharyas*, who preferred to accept a flower with a vow to fight for the cause realised by the student who in their eyes could afford to do it. No funds were reserved to pay poor students by the *Gurukulas*, but the *Acharayas* themselves made the necessary concessions for those whom they found needy and deserved. This, did away with the botheration of collecting funds keeping accounts and looking after their proper application.

Gradual degradation and through that neglect of mutual duties between the teachers and the taught, in accordance with the theory of alternative reactionery evolution of the age of duty and right in the cycle of human proegrss read "*From the lowest to highest forms of life*" by the same author), giving rise to the question of right and its demand and failure to do one's duty without compulsion, seems to have changed the ancient *Gurukula* system of the Hindus to the present one of charging fees in advance for any tution work done; but misapprehension and irresponsible work on the part of the tutors or the professors and non-appreciation of the subject of proper education, its value and the ways and means of its attainment on the part of the public, is surely the cause of ridiculously low fees in schools and colleges, especially in this country.

Thus the people who are desirous of imparting good education to the children have to be prepared not for giving big donations to the freshly started Institutions, but to meet with the expenses made on their own children, by paying the due fees of schooling fixed up.

It is comparatively much more expensive to run a School on proper lines than a University, just as it costs more to do the preliminaries, etc., to lay a foundation, and to erect the skeleton of a building than to finish and furnish the same in a special way. The tutors to be engaged have to be of sound general knowledge, of excellent habits, tactful and men of character, as they have to deal with boys and girls at a very impressionable age, have to mould their character, form their habits and sow the seed of knowledge into their hearts, just as a farmer would sow his seed, in a new soil, after fully tilling and preparing the same Just as a farmer desirous of a good crop must put in a fair amount of spade work on the soil, so has also a school master to systematically labour on his pupils, if it be desired that they will do some useful work in life. In educational matters, generally. third class professors are apt to turn out fourth class men, first class professors may be expected to turn out the best of men. In fact, the school work is comparable to the foundation work on which the beautiful structure of the special university education has to be based. It therefore, costs a great deal to engage or satisfy the teachers of such qualifications, whose living examples may be followed by the pupils, and specially when their whole time and attention is necessary to keep the young ones under proper control. The expenses seem to be still greater when general public opinion about the schooling fee of a child is so low, on the wrong assumption, that a mere Entrance passed person, is quite capable of coaching and training the young ones satisfactorily. However, the expenses will be profitably adjusted when Technical and Professional Institutes are to work along with it.

In case of an Ideal University, the only costs to be incurred are fo

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maintaining a record of the students, who are specializing in different subjects; and of introducing them to the best of professors in their line. This is also done on entirely business lines, as the students are charged a certain admission fee, while the professors pay a certain percentage out of their fees to enable the university to make the necessary arrangements, with the result that this also runs at some profit.

The professors are quite good as long as they are specialists in their subjects, for they are concerned with fully grown up and well disciplined boys and girls only as far as their special subjects go; and their whole time and attention can neither be afforded, nor is wanted The question of personal character or habits is therefore not of much importance, unless they have to deal with such subjects at the University.

However rich in funds an educational Institution may be it cannot afford to engage the geniuses, who are busily engaged in their own work, are sometimes over rich, and if not, quite contented with their whims in their beggarly condition But it can certainly afford to provide to such geniuses, the means to make a fortune over their learning and capabilities by requesting them to affiliate themselves to the University and bringing them, in contact with young clients, in the form of pupils who would admire them, help them in their work, and also pay them duly for their troubles in teaching their subjects.

It is not sufficient for an Educational Institution to be self-supporting, but it must amply pay for the investment and the troubles of its organisers, just like any other industry, to give sufficient incentive to its conductors to wholly and solely devote their attention to maintain its superior position up to the mark in competition with the rival Institutions and to beat them in excellence of equipment and management of training the young, which is their chief function.

When even an ordinary mechnical workshop, which turns out mere forks and knives, survives in the struggle for existence and runs at a profit, there is no reason why a properly organised and well conducted Scheme of Education, which claims to manufacture the brains of the great scientific men and inventors be a losing concern and die for want of even self support, as is the case with most of the so-called Educational Institutions.

Consequently the other object should be to carry out the work of imparting the Ideal Education on such sound principles of business—Just as it would promote the aims and objects of the scheme and yield a fair return on the investment made and the troubles taken for the management and the due carrying out of the mission.

Hence keeping the above points in view and also taking the existing conditions of humanity into consideration, I have worked out a "Scheme of Ideal Education," which consists of :—

	Rs.
An Ideal Study of Chemistry and its application to arts and industries	1
The Ways and Means of Imparting an Ideal Education to Boys and Girls	2
Baby's Home Training ...	1
The Scheme of Ideal Education ...	3

Prospectus and Programmes with original designs' detailed plans and elevations of the buildings and such other particulars and information, as may be needed for the practical carrying out of the Scheme will be disclosed when after a thorough consideration with men of authority on the subject, the work is taken in hand in right earnest in any part of the world.

It must be added that some people of heal and means in this country have already admitted the utility as

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well as the necessity of the Scheme, but seem to fail in heart and character to take the lead in carrying it out and those already engaged in educational work in various Institutions have been unwilling and incapable to cast off their prejudices, while considering the problem of Education in right earnest, which does not concern only a particular nation or a class of people, but the whole of humanity at large.

Consequently being very keen on the problem of Education and finding the people in different and half sleepy over it in this country, I have ventured to send forth this article in different parts of the world for publication, with an earnest hope that it may succeed in putting me in communication with an earnest and willing person or a body of persons capable of taking an immediate and practical step towards the achievement of that Scheme of Education, of which they may be convinced themselves and be able to convince me as well.

It is needless to mention that whatever I have written in my Scheme of Ideal Education expresses my independent views on the matter, in which I clearly see the solution of the problem and so far feel confident of being able to convince also others of its suitability for the purpose.

Those earnest and willing to consider the cause of education are requested to kindly peruse the Scheme available from here, exchange thoughts and communicate with me to settle further details of the programme of work.

My apology consists in emphasising that the above Scheme has not been written with the object of pride to showing off myself, but expresses my honest view on the matter. I have ventured to put it forward with an intention to form a constructive basis for right criticism, which I respectfully beg to invite, in quest of truth; and I may be permitted to add that being always open to reason and conviction am ever prepared and would deem it an honour to co-operate to do my share to solve this vital problem of humanity, on any reasonable lines and in any part of the globe.

SUNSET IN AN ISLAND*

(By Mr. Rajani Ranjan Sen B. A., B.L.)

It came from the south—a quick pattering sound along the edge of the blue expanse, and sudden splashes seemed to follow one another rapidly, and the ruffled sea set brisk wavelets speeding northward at a rapid pace. They struck the moist sands ripple-marked by the playful wind and water, and clothed the beach throughout its vast curve with white quivering form. Calm stood the windless sea, even like a placid pool of vast dimensions, but for the gentle ripples and graceful swells heaving in the distance.

* Kutbdia is a picturesque little island reputed for its healthy and invigorating climate lying 40 miles to the south of Chittagong, and about midway between this place and Cox's Bazar. It is 17 miles in length, and its breadth varies between 5 miles at its widest point and 2 miles at its narrowest. It is separated from the mainland by a wide channel and is protected by embankments on all sides.

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A large flock of snow-white sea gulls floted leisurely a little way off and looked like so many full-blown lilies illuming the bosom of the dark-blue water.

Presently, as the tide advances, there is a commotion, and from the south and from the west large upheaving waves rush towards the shore in long extendidg lines tumbling over one another and bursting into whitened foam, and finally striking the beach with deafening roar. Upon the sandy beach they strew shells and molluses of diverse forms and fragments of broken oysters and corals; and as they recede, the white foam they had spread out on the sands bubble away with a gentle hiss. A party of gulls resting on the beach look on with philosophic unconcern, and though the spreading spray laves their legs, they would still continue motionless and keep stolidly to their station. Not so the batch of little lively snipes that skip nimbly above the assailing brine and keep running further up the beach in advance of the waves upon their short tiny legs, only to turn and run back in all haste in the trail of the receding waters, pecking their wee red bills at the sands for some dainty morsels of worms and insects struck out of the broken shells. The crests of the advancing waves scare them anew and give them chase as they run away, but they turn back quick enough and follow them as they recede and peck at the sands with all their might, absorbed thus in their pleasant diversions, they look more like mechanical toys and rolling automatons than sentient beings endowed with life.

Fresh waves strike the beach and recede hissing and the same scenes are enacted over and over again and thus proceeds the perennial play between the shore and the sea, between the limited and the limitless. But when angry gusts raise heavy squalls and lash the sea into fury, playful diversions give place to deadly strife, and the mighty sea overruns and engulfs vast expanses of its erstwhile playmate's green clad frame. Dark thought, however, should not be suffered to come in, and it is always pleasant to live in the present. So, look at the small fishing boat yonder cutting capers upon the crests of the blue undulating billows as the oarsmen pull hard to cut across towards the north and reach the fishing posts lying far away in deeper waters. Half-a-dozen dark patches of oyster-reefs that had raised their rugged tops above the blue surface of the sea as the nucleus of a new isle in formation, now begin to get submerged and soon vanish underneath the rising waves, even as the cherished aspirations of the humble and the lowly sprout out of the heart only to subside again inside it. Miles and miles, to the right and to the left, the great sandy arc extends, and the blue waves come rolling in immense swells and spread out their frothy crests upon it as far as the eye can stretch. Like a white-rimmed crescent it looks, or a tiny circle of steel, as the divine Kalidas would have it; and beyond its northernmost horn and slightly to the right of the bend stands out the ever vigilant sentinel of the sea, the lofty tower of the tall lighthouse,* shining with its broad white and-brown bands sharp contrasted against the wide expanse of the azure heaven. The glasses on the top glisten with a tremulous sheen as the slanting rays of the setting sun strike them, and the white crown surmounting the tall pile look merging into the light blue of the sky.

The dark figure of a sailing vessel with all its canvas outspread looms large in the distance and seems to ride upon the line where the great blue sea in a broken fringe meets the vast azure sky in a mighty curve. The light begins to wane, and the orb of day is shorn of its golden glory as it leans

* The light-house at Kutbdia was erected in 1846 and fitted with revolving Fresnel light in the year 1892. It stands 136 feet high and commands an enchanting panorama of the whole island from its top.

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towards the western horizon. A long column of fiery red dances above the waves and falls flat upon the bosom of the sea reaching the black sandy beach, and the radiant sun now grows an immerse sharply rounded globe of glowing crimson. A pleasant breath of the cool wintry breeze fans your cheeks and suffuses you with strange sensations; and as you look on, lo! the blue of the heaven deepens, and along the horizon there comes a play of flitting colors—pink and vulet mauve and green—starting up in alternation and merging in each other. The glaring globe grows slightly oval as it descends, and its lower and elongates a little just for a touch, as it were, of the dark blue sea before it takes its final dip, like unto a devout votary stretctching out his fingers to touch the sacred water of Mother Ganges before he takes his plunge. Hardly a minute passes, a quarter of it has already gone down and it has now grown into a huge blood-red cauldron turned upside down with its upturned edge resting on the sea and its bottom lying above and glowing bright as if with white blinding heat. Down, down it glides, even as you gaze on, and now it is a ruddy dome of some immense temple with the top still radiantly bright. Pink and voilet on the horizon now grow iridescent, and before you can walk, the crimson arc looks tiny and suddenly sinks underneath the rolling blue waves, and the whole vision takes hardly over a couple of minutes to vanish away like a weird dream.

The snipes twitter and scream and flit away upon their tiny wings, and a chill wind seems to usher in the grey twilight as the harbinger of the dusky night. The vast blue dome seems to be coming down and settling upon the vast blue surface of the great sea below, and the endless and the illimitable, the symbols of the infinite and the eternal, meet together and coalesce and loose themselves in each other under the sable wings of the mighty goddess.

The twinklers come out and peep from above out of the darkness, and the heaving waves multiply them tenfold in glittering gems and brilliants. The great eye of the watchful lighthouse flashes bright and looks about angrily for a while, then satisfied as it were that all is right begins to grow calm and composed and blinks, and then becomes almost lustreless; but soon in a trice, as if chiding itself for an untimely nap, it flares up and glows bright and dazzling, to relapse again into its old habit of blinking and waking up with a start and wild gaze. Thus would it from sundown to sunrise, through fair weather and foul, dispense its friendly monitions to the weary mariness in the distance and keep them on their guard against the unseen dangers lurking in this part of the deep, should they unwarily venture to advance towards them.

The shades deepen and the nightwind hisses, and in the sombre stillness that follows, it is the sullen roar of the waves in measured cadence and heavy thuds and splashes upon the sandy shore that assail the ears as they strike the beach at regular intervals, growing dismal and deafening at every spell, and fancy hears the mermaids and sirens making melody in unison. Save the flashing of the guardian eye and the mild winks ofthe stars overhead, naught meets from vision, and the sullen roars assailing your ears remind you that the land and the sea still endure ; and in the moment of abstraction and confronted with the dim vision of the infinite and the mortal supervening the visible and the tangible. and over powered by the solemnity and grandever of the situation the mind flies back to a reitesation in all humility of the grand and sublime invoccation,—one of the worlds' most famous ond well-Known hymns—addressed to the Great Source of the universe by that inspired saint Guru Nanak on the Shores of Puri lying opposite on the other side of the Bay on such

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icants will bring about a hundred fold increase in national prosperity and it is needless to say that increased national prosperity means replenishment of the coffers of the state. The loss of abkari will not only mean immediate material and moral gain to the people but also ultimate pecuniaray gain to the Government.

The Striking Corruption of the Press in America.

Upton Sinclair, the well-known American author, has published a book entitled "*The Brass Check, an Exposeure of American Journalism*" in which he proves to the hilt what is fully known to all students of contemporary trend of events that the prostitution of intellect for the gratification of the body is proceeding apace in the occident with the inevitable result of the complete grip of the plutocant upon the sources of national life In America all bend down their knees to the almighty dollar and what wonder then that morality has been commercialised and intellectual products can be had for a certain price. The highest virtue is to be a moneyed man and wealth covers and even converts into pious deeds a multitude of black crimes. This act of conversion requires exercise of the intellect and the army of Journalists in America is there to advertise, canonise and deify men of wealth. Bribery has, we are told, become a large-scale business enterprise. Says Mr. Sinclair?

"The methods by which the 'Empire of Business' maintains its control over Journalism are four, "First, ownership of the papers; second ownership of the owners; third, advertising subsidies; and fourth, direct bribery."

Mr. Sinclair quotes from Mr. Older's "*My Own Story*". According to him Mr. Older "tells with the utmost frankness how he played the dirty game" for the owner of his paper, until little by little his mind and heart and conscience awakened and he took his stand for righteousness in his city, and fought the enemies of righteousness not merely at the peril of his job but the peril of his life. Mr. Older was editor of the San Francisco Bulletin It was controlled in all four of the ways enumerated above. He quotes from Mr. Older himself:—

In addition to this the "Bulletin" was on the pay roll of the Southern Pacific Railroad for £12 a month. This was paid not for any definite service but merely for "friendliness". Being always close to the line of profit and loss, it was felt the paper could not afford to forfeit this income.

There follows the significant comment by Mr. Sinclair, and now Fremont Older having been forced out of the "Bulletin" the paper has become rancid in the cause of reaction and announces its proprietor (he of the itching palm) as its editor.

This is, by no means, an isolated case. It is a typical case. It is one of the countless tales of journalistic prostitution that have leaked out.

By means of the Press the platucrats have established an invisible Government which is mightier than the Government by law established. Even the Associated Press of America is under the domination of this invisible Government. Says the eminent lawyer Samuel Untermeyer:—

The little clique that controls the Associated Press is in turn under the complete domination of a few of the most narrow-minded and reactionary of the great capitalists of the country If our Government fails to stand the strain of these terrible times and if revolution and blood shed follow—which God forbid—the responsibility will rest at the doors of men like Gary and law-breakers like the U. S. Steel Co. who lack all vision and sense of justice.

This terrible and incisive indictment is supported by the editor of a western weekly in a letter to Professor Ross of the University of Wisconein.

You wish to know my "confidential opinion as to the honesty of the Associated Press." My opinion, not confidential, is that it is the damndest meanest monopoly on the face of the earth—the wet nurse for all other monopolies. It lies by day, it lies by night, and lies for the very lust of lying. Its news gatherers, I sincerely believe only obey orders.

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Such is the corrupting pervasive and penetrative influence of the domination of wealth. It poisons the springs of inspiration at their source. The only remedy is a complete transformetion and transvaluation of current conceptions about things that matter. What is of importance is that learning, character and self-renunciation should be rehabilitated and ostentations wealth, imposing worthlessness and self indulgent dalliance be dethroned from the supreme position they have usurped and relegated to the back ground.

The Hindus and the Amir.

It is a most significant sign of the times that a Muslim potentate like the Amir of Afghanistan has issued a *firman* prohibiting cow-killing and further has granted the fullest amount of religious and civic freedom to the Hindus. They have, in all respects, been placed, as it were, almost on a footing of equality with their Muslim fellow-subjects The *Leader* gives the following summary of His Majesty's orders in this connection.

(1) Ordered that no Hindu should be forced to accept Islam.

(2) Hindus will perform their religious rites and settle their disputes according to their Dharam Shastra.

(3) Hindu women can go freely wherever the like.

(4) If a *dharmshala* becomes desolate it may again be inhabited.

(5) Ordered that no diseased cow shall be slaughtered; it should be allowed to die its natural death.

(6) Hindu subjects of the Amir may buy land anywhere in Afghanistan.

(8) The Hindus will pay the same taxes as paid by the Mohammadans.

(9) If a woman or a man embraces Islam, her husband or his wife, as the case may be, should not be compelled to conform to the new faith.

(10) If a son in the life time of his father becomes a Mohammadan, he should only be allowed to take his personal property with him not that of his father.

(11) If a son accepts Islam after the death of the father and if the family property has not yet been divided among the sons, then the son who has accepted Islam will only get the part of the property which is his according to the Law. But if he accepted Islam in the life time of his ather he will not inherit anything.

(12) Hindus are allowed to enter into Afghanistan and go out of it.

(13) Government officials will do equal service for the Hindus and the Mohammedans If a theft occurs in the house of a Hindu the officers will try to trace the thing as carefully as they would have done in the case of a Mohammedan.

(14) Jelalabad, Ghazni and Kandhar will each send a Hindu representative to the Assembly.

GLIMPSES INTO INDIA'S INDUSTRIAL PAST.

By *Historicus*.

III

Mining Operations and Products of Mines (compiled from Kauti-lya's Artha Shastra, Shama Shastriya's translation, Book II, chapter XVI.)

Commerce in Mineral products to be regulated by law.

Commerce in commodities manufactured from mineral products shall be centralised and punishment for manufacturers sellers and purchasers of such commodities outside the prescribed locality shall also be laid down:

Theft and carrying on Mining operations without License.

A mine-labourer who steals mineral products shall be punished with a fine of eight times the value.

Any person who steals mineral products or carries on mining operations without license shall be bound down

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with chains and caused to work (as a prisoner.)

Mines to be leased out or worked by Government Agency.

Mines which yield such minerals as are made use of in preparing vessals (*bhanda*) as well as those mines, which require large out lay to work out may be leased out for a fixed number of the shares of the output or for a fixed rent (*bhagena prakrayena va*) Such mines as can be worked out without much outlay shall be directly exploited (by Government Agency).

Mineral Manufactures.

The Superintendent of Metals shall carry on the manufacture of copper, lead, tin, mercury, brass, bronze or bell-metal, sulphurate of arsenic and also of commodities from them.

Mint and Currency.

The superintendent of Mint (*lakshna dhyakshah*) shall carry on the manufacture of silver coins (*rupyarupa*) made up of four parts of copper and one-sixteenth part (*masha*) of any one of the metals, *tikshna*, *trapu*, *sisa*, and *anjana*. These shall be a pana, half a a quarter and one eighth. Copper coins made up of four parts of an alloy (*padajivam*) shall be mashka, half a mashka, kakani and half a kakani.

Examiner of Coins.

The examiner of coins (*rupadarshka*) shall regulate currency as a medium of exchange (*Vyavaharikin*), and as a legal tender admissible into the treasury. The premia levied on coins paid into the treasury shall be 8 p. c. known as rupika, 5 p. c. known as vyaji, one-eighth pana per cent as Parikshaka (testing) charge beside a fine of 25 pana to be imposed on offenders other than the manufacturer, the seller the purchaser and the examiner.

The Superintendent Ocean Mines.

The Superintendent of Ocean-Mines (*khanyadhyaskhah*) shall attend to the collection of shells, diamonds, precious stones, pearls, corals, and salt (*kshara*) and also regulate the commerce in the above commodities.

Salt Tax.

Soon after the crystalization of salt is over, the Superintendent of Salt shall in time collect both the money-rent and the quantity of the shares of salt due to the Government, and by the sale of salt (thus collected as shares) he shall realize not only in value but also the premium of five per cent both in cash. Imported salt shall pay one-sixth portion to the king. The sale of this portion shall fetch the premia of five per cent, of eight per cent in cash. The purchasers shall pay not only the toll, but also the compensation equivalent to the loss entailed on the king's commerce. Independent of the above payment, he shall be compelled to pay a fine of 600 panas.

Exemption from Payment of Salt Tax.

Men learned in the Vedas, persons engaged in penance as well as labourers may take with them their salt for food. Salt and alkalies for purposes other than this shall be subject to the payment of toll.

Government Dues and Monopolies.

Thus besides collecting from mines the ten kinds of revenue such as (1) value of the output (2) the share of the output (3) the premium of five per cent (4) the testing charge of coins (5) fine previously announced (6) toll (7) compensation for loss entailed on the King's commerce (8) fines to be determined in proportion to the gravity of crime (9) coinage (10) the premium of eight per cent, the Government shall keep as a state monopoly both mining and commerce (in minerals). Thus taxes on all commodities intended for sale shall be prescribed once for all.

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कृतभाण्ड व्यवहार मेक मुख मत्ययं चान्यत्र कर्तृक्रेतृ विक्रेतृणां स्थापयेत् ।

आकरिक मप हरन्त मष्ट गुणं दापयेदन्यत्र रत्नेभ्यः स्तेन मनिसृष्टोप जीविनं च वर्द्धं कर्म कारयेत् भाण्डोपकारिणं च व्ययक्रियाभारिकमाकरं भागेन प्रक्रमेण वा दद्यात् । लाघविकमात्मना कारयेत् लोहाध्यक्षः ताम्रसीसत्रपुवैकृन्तकार कूट वृत्त कंस तालजोध्र कर्मान्तान् कारयेत् । लोहभाण्ड व्यवहारंच लक्षणाध्यक्षः चतुर्भागताम्र रूप्यरुपं तीक्ष्णत्रपुसी साञ्जनानामन्यतमं माष बीज युक्तं कारयेत् पणमर्ध-पंच पादमष्टभागमिति॥१॥ पादाजीवंताम्र रूपं माषक-मर्धमाषकं काकणीमर्धकाकणीमिति । रूपदर्शकः पण यात्रां व्यावहारिकीं कोशप्रवेश्यांच स्थापयेत्—

रूपिक मष्टकं शतं पञ्चकं शतं व्याजी पारीक्षिक मष्ट भागिकं शतं, पञ्चविंशति पणमत्ययं चान्यत्र कर्तृक्रेतृ विक्रेतृपरीक्षितृभ्यः ॥

खन्यध्यक्षः शङ्खवज्रमणि मुक्काप्रवाल क्षार कर्मा-न्तान् कारयेत् पणन व्यवहारं च ॥

लवणाध्यक्षः पाकमुक्तं लवणभागं प्रक्रयं च यथा कालं संगृह्णीयात्—विक्रयाच्च मूल्यं रूपं व्याजीम् । आगन्तुलवणं षड्भागं दद्यात् दत्तभाग विभागस्य विक्रयः पञ्चकं शत व्याजी रूपं रूपिकं च । क्रेता शुल्कं राजपथाच्छेदानुरूपं च वैधरणं दद्यात् । अन्यत्र क्रेता षट्कृतमत्ययं च ॥

विजवणमुत्तमं दण्डं दद्यात्, अनिसृष्टोपजीवी च अन्यत्र वानप्रस्थेभ्यः । श्रोत्रियास्तपस्विनो विष्टयश्च भक्तलवणं हरयुः । अतोऽन्यो लवणोत्तारवर्गः शुल्कं दद्यात् ।

एवं मूलं विभागं च व्याजं परिघमत्ययम्,
शुल्कं वैधरणं दण्डं रूपं रूपिक मेव च ।
खनिभ्यो द्वादशविधं धातु पण्यं च संहरेत्,
एवं सर्वेषु पण्येषु स्थापयेन्मुख सङ्ग्रहम् ॥

THE WORLD OF BOOKS.

ENGLISH.

Religion and Culture. A Critical survey of Methods of Approach to Religious Phenomena by Frederick Schleiter Ph. D., Published by the Columbia University Press New York, 12 Mo cloth Pp XX 2068 2 00 net. Can be had of the Publishers.

Dr. Frederick's book is an epoch making publication. It is the first effective protest against the prevalent views that the so called savage races are primitive tribes and that the highest concepts of religion are the product of evolution. Our author regards the theory of evolution as *a priori* and arbitrary and as containing a great deal of romance. Facts do not support it and a theory is useless when emptied of its contents.

The writer proves on unimpeachable testimony that the concept of a Supreme Being is found among some of the most primitive peoples, for example the Pygmies of Africa and the Aborignes of Australia.

Says he :

Schmidt for example considers the pygmies as constituting the lowest race of men but finds, on the other hand that they possess a lofty conception of a single God. Lang in numerous places calls attention to the distribution of

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the All-father belief among the Australian Aborigines, who are considered by a whole group of theorists as the most primitive races and the fitting subject of far-reaching evolutionary speculations Barchert, writing from a theological point of view, assumes that the idea of God is, as it were, immanent in the religions or mental life of man *and that such phenomena as are represented by the worship of spirits and the cult of ancestors, are of secondary derivation*. He alleges that the idea of the All-father is prevalent among the most backward races and *is also revealed in the oldest historical records particularly the oldest collection of the Rig-Veda.*

This knocks on the head the Spencerian Theory of Evolution and Dr. Frederick has displayed considerable boldness in making a frontal attack upon it.

Further on he says :—

If, however, we spread the material out on a plain surface and take for a moment the view of Bastian that there are a limited number of fundamental ideas which characterise the life of man, both primitive and civilized, we are at once freed from the constricting and artificial domination of evolutionary schemes, and are at liberty to investigate their occurrence and distribution without reference to any alleged point for point correspondence with certain hypothetical levels of cultural achievement or with any fixed principles.

The author does not investigate the origin of these fundamental ideas. Further flights in the range of speculative philosophy will perhaps establish the view that, like the ideas of Plato and the *Richas* of the Veda, these fundamental concepts are eternal and further examination will reveal that the three are identical. Whatever may be said as regards our anticipations, there can be no two opinions as regards the boldness and originality of the theses discussed in this remarkable work and the uncommon ability with which they have been handled. No student of comparative religion can ignore this book which is destined to start fresh currents of thought. The author in fact lays his finger on the point of convergence of the various streams of thought that have so far been lost in the sands of prejudice and bogs of pre-conceived bias.

Ancient History of the Deccan, by G. Jouvean Dubreuil, Doctor of the University of Paris, Professor College Pondichery. Translated into English by V.S. Swaminadha Dikshitar B. A., L, T. Officer D, academie, Professor of English, Colonial College Pondicherry. Sold by the author 6, Dumas Street. Price 3 Rupees.

Much water has flown under the Ganges bridge since Dr. R. G. Bhandarkar wrote his *Early History of the Deccan* and Mr. J. F. Fleet published his *Dynasties of the Kanarese District.* Many copper plates, coins and inscriptions have been studied by various scholars and their researches published. What was needed was the arrangement of parts and the making of a whole. The materials supplied by scholarship and research required to be wrought into a presentable fabric This task has been accomplished by the author of the book under review. The translation is excellent. This book is, so far as we know, the only history of the kings and dynasties of Deccan embodying the results of the latest researches.

Ancient Deccan was not uncivilized. And the period treated of in the book was one of high historical celebrity. Some of the most remarkable sculptural monuments of India are in the Deccan. A history of ancient Deccan cannot fail to be of surpassing interest to cultured Indians. We commend this excellent book, every page of which bears marks of profound erudition and painstaking research, to all who love and revere India's past. We have, however, one suggestion to make to the learned author. His presentment of the subject is like that of Vincent Smith unattractive and scrappy. The book does not compel attention and enchain interest. If the author rewrites portions to make them more presentable to the ordinary

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reader, his invaluable work will command a wider sale.

A Monograph on Mirabai, the Saint of Mewad, by S. S. Mehtah, B. A. Price 1-8-0. *Can be had of the author Bhatwadi, Girgaon, Bombay.* It is a most interesting work dealing with the life, teachings, philosophy and poetry of the celebrated saint of Rajputana whose devotional verses are in the mouth of every cultured *Vaishnava Bhagat.* The style employed is lucid and the method of presentment most facinating. It is a most elevating book for it treats of the life and teachings of one whose character was and is a source of lofty inspiration to thousands. Her poems breathe forth a wealth of devotion of which the feminine heart alone can be capable. It has been well said that her poems form "a transcendental treatise in Divine desire seen through the veil of human desire". This eminently just characterisation is most fully borne out by the following passionate outburst quoted by our author:—

जोग लियो जब क्या दिलगीरी गुरु पायो निच भारी,
साधु संगत महं दिलराजी, भई कुटुम्ब सूं न्यारी ।
क्रोड़ बार समझावो मोकूं, चालुंगी बुध्य हमारी ॥
लाज सरम सब ही मैं डारी यौ तन चरण अधारी ।
मीरां के प्रभु गिरिधरनागर झकमारो संसारी ॥

We are confident that this excellent brochure will re-pay perusal.

The Punjab Vidhva Vivah Sahaik Sabha, Lahore. The fifth annual Report for the year ending 31st December 1919. Can be had free from Lala Lajpat Rai Sahni, B.A. Secretary.

This small brochure gives a connected account of the activities of the *Sabha* in 1919 and a list of re-marriages celebrated under its auspices during the year.

Report on the Administration of the Punjab and its Dependencies for 1918-19. Printed at Lahore by the Superintendent Government Printing Punjab. Price Re. 1 and annas 12.

The report deals with the progress made by the Punjab during the year 1918-19. It is satisfactory to note that there was a decrease of crime during the period. 1262 new village credit societies were formed and 187 supply unions and societies were started. Some new forms of co-operation will surely interest our readers. Most of these arose in the Gurdaspur district. A Co-operative Dispensary Society was registered and a society for the sale of baskets was on the point of beginning work. In the Rohtak District a small group of Cattle Insurance Societies was formed. The sweepers of Rawalpindi opened a credit society—the first of its kind. Nine credit Societies were formed among the miners of the Khewra Salt Mines. On the 31st of July 1919, there were altogether 5,468 credit societies, with a membership of 168,306 and working capital of 23,236,727 Rs. This awakening among the masses is most welcome and recognition on their part that their salvation lies in organised self-help is much to be commended. There are, however, features of the report which can not but fill the leaders of the Punjab with alarm. The cattle disease has not decreased, on the contrary, during the year under report there were 20,800 deaths from Rinderpest as against 8,500 during the previous year. The report does not show that the Govt. is alive to the danger. The Govt. has in stock only one remedy, viz. inoculation and it is admitted that it has not been very effective. Something must surely be done to stop the course of this fatal disease. Another alarming fact is the increase in the consumption of liquor. The issues of Indian made beer rose 18 per cent. above those in the previous year and the total duty realised from Rs. 744,741 in 1987-18 to Rs. 8,55,384. *It is significant that $\frac{3}{5}$ths of the total issued were consumed by troops.* The consumption of country spirits (both plain and spiced) amounted to 457,003 proof gallons being 14 per. cent. above that of 1917-18

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into deep thought. His puckered brow at these intervals shows that the mental activity is at its highest. Sometimes he places the left elbow upon the small table before him and the left hand rests upon the left temple. With the right hand he plays with the pencil in his hand. Sometimes the pencil is unconsciously inserted into the right ear to relieve the mild irritation going on there. It seems the Rai Bahadur is in a brown study.

Let us leave him in that state and take a brief survey of his room. Severe simplicity is the marked feature of the furniture and the furbishing. The room is small, 15 feet by 12 feet. There is a mattress on the floor. There is a table on one end of the room and a revolving chair in which the Rai Bahadur is seated. There are shelves in the wall full of latest works on Religion and Philosophy. On the table are to be seen the latest issues of the *Hibbert Journal*, the *Mind*, the *International Journal of Ethics*, the *Indian Philosophical Review*, the *Vedic Magazine* etc. etc. An English translation of the *Satyarth Prakash* is lying on the table. It bears marks of having been only recently finished. It is full of red and blue pencil marks, interlineations and marginal notes. It seems that something that he has read in Professor Bury's book has led the Rai Bahadur to consult the *Satyarth Prakash*, for the book is lying in an inverted position open at a certain page. There are no pictures, no draperies, no hangings. An electric lamp is on the table.

The Rai Bahadur presents a picture of venerable dignity and reverent gravity. His complexion is snow white and as his stray white curls lash against the cheeks, his profile acquires classic charms and fills one with loving and affectionate reverence. His wrinkled cheeks, creased brow, bald head, melting eyes, sharp nose and long white beard invest him with majesty and decorum and cast an aureole and a halo round his countenance. Sometimes he wears the transfigured look of a saint. His severely vegetarian diet and his ascetic habits have enabled him to preserve his vitality and even now he works harder than many a young man. He leads a retired life and takes no part whatever in the gaieties and frivolities that are the order of the day in his household, His wife is a society woman and he has adopted an attitude of *laissez fairie* toward her. The Government of the household is completely in her hands. The Rai Bahadur does not let any wories and excitements on that score to disturb the even tenor of his existence. His habits are regular and this regularity is so clock like and precise that he cannot brook the slightest interference with it. Indra Devi is, therefore, supreme in the house. Devadatta and Manorama are, however, devoted to the father.

Just at present the Rai Bahadur is in such a deep reverie that he does not notice the arrival of a youngman, coated, booted, suited, clean shaven and well groomed, who enters the study and takes his seat on a chair with the air of one, who is a frequent visitor and does not stand on ceremony with the master of the house.

The new comer Ishwardatta is a tall young man of fine proportions and well-chiselled features. His body is will-knit and his frame is wiry. He has the look of an athlete. His face however, is expressionless and wears a blank look. He is a graduate but looks a prize-fighter or professional pugilist. His dress is most quaint and he wears a double breast shirt and over that a waist coat with closed buttons and a turned down collar. His hair is brushed just like the hair of women and the Parsee cap that he wears gives him the appearance of a buffoon. The Jodhpur breeches, the colored socks and the long boots complete the toilette of this imitation Englishman who is neither fish nor fowl nor good red herring.

Ishwar Datta has studied Sanskeit and has for sometimes been working as a preacher of the Arya samaj.

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He waits impatiently for a minute or two in the vain hope that the Rai Bahadur will be roused from his reverie and then blurts out.

"*Namaste Maharaj*! Lost in deep thought just as intently as ever".

The Rai Bahadur starts up a little but instantaneously recovers himself and responds with a sweet smile.

"Hallo Ishwar! How do you do"?

"Quite well, thank you! Why don't you come out and enjoy the music. Manorama is singing and the piano manipulated by her is sending forth a confluent and mellifluent volume of brilliant ravishing music. A vast melody seems to ride on waves originated by the magic strings".

Yes! Manorama is a dear.

But you know full well that these Saieties repel me. Life is far too serious to be wasted in banquettings, junketings, serenades and fustion flattery."

"Life must be enjoyed. This asceticism is the curse of India. That is why we Indians are a subject race. Look at the Europeans! How they eat and drink and dance and enjoy the good things of life. That is why they dominate two hemispheres!"

"My dear young fellow! Do you seriously mean to say that we are not frivolous enough to attain self-government. The Turks and the Persians know to their cost that an oriental nation that copies occidental effeminacy is doomed. Besides, in the west itself the birth rate is declining and debauchery and sexual indulgence have sapped morality and made serious inroads upon the constitutions of the rising generation. Western civilization is a curse and an abomination. It has been well re-christened syphilisation."

"You draw a dark picture and this self-glorification has been the ruin of our country. When I look at Englishmen and Englishwomen in India, I find them incarnations of health and loveliness. They appear to me to be veritable gods and goddesses. I pray to God that in the next incarnation I may be born in England. Besides the very fact that the English are ruling over us shows that their civilization is superior to ours."

"What bosh! You mistake plump figures and oily cheeks for pictures of health. Knock these gods down and you will find that they have no stamina. Do you not know that in the Frontier campaign during Lord Curzon's regime, the white soldiers could not bear the brunt of the battle and but for the Sikhs and the Gurkhas, the British would not have secured a victory? Leave that alone? Tell me, who saved the situation in France? The test of health is the power of endurance and judged by that criterion, we orientals are healthier and stronger than the westerns. And this world would cease to be a world ruled over by a Just Providence, if retributive justice was not meted out to those who lead a life of dalliance. Venereal diseases are common in Europe. How can people whose bodies have been consumed by self indulgence be strong and healthy? Self-indulgence burns out all vitality and drains all capacity for physical endurance. Moreover to say that the civilization of the ruling class is always superior to that of the subjugated class is to give proof of slave-mentality. Did the Goths and the Vandals possess a civilization superior to that of the polished races, whose territories they over-ran. Were not the Gauls superior in civilization to the Teutons, the Hindus to the Tartars and the Mugals. Are England, France and Belgium more civilized than Germany, the home of Philosophy and Science?"

"But look at the dress of Englishmen and Englishwomen! How civilized they are! Our people go about without socks and sometimes without shees. It is the English who have introduced civilization into our country by popularising coats and pants."

"You are talking absolute bosh.

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What have coats and pants, collars and neckties to do with civilization? Was Swami Dayanand a uncivilized, because he went about quite naked at times. It is your slave-mentality which leads you to think that European dress is beautiful. Dress and fashions are determined by climatic considerations. England is an intensely cold country and, therefore, long boots and socks are a necessity there. India is a tropical country and therefore, boots and socks are a torture in summer and a superfluity in winter. What, however, I cannot understand is that you, a preacher of the Arya Samaj, should preach an imitation of cheap western modes of dress. What is the ideal of Brahmanhood sketched by Manu and revived by Dayananda? What a pity that a youngman regularly enlisted in the ranks of Dayananda's Order of Priesthood should preach the very antithesis of the spirit of the Master's teachings.'

This remark produced a strange effect upon Ishwardutta. His countenance was bleached and his cheeks blanched He began to tremble all over with impotent rage and quietly slipped out of the room.

EDITORIAL REFLECTIONS.

Lala Lajpat Rai and Non-Co-operation.

In our last issuewe expressed our views in detail about the non-co-operation movement started by Mahatma Gandhi as a form of effective protest aainst the dismemberment of the Turkish Empire and the unsatisfactory settlement of the Khilafat question Since then L. Lajpat Rai has prolaimed a boycott of the Punjab Council as a protest against the attitude of the Government in regard to tyrants and monsters who inflicted humiliating tortures upon the innocent during Martial Law days. L. Lajpat Rai's plea is that we cannot be expected to cooperate with officials whose hands are dyed in blood, who have heaped indignities upon our mothers and sisters and who have done their worst to bring home to our people the mournful lesson that we are helots in our own country born to draw water and hew wood for the white master and that self-respect on our part is an affront to the prestige of our rulers. The goal of self-Government, the Lala argues, cannot be attained with the help of bureaucrats who treat Indians not as fellow subjects but as niggers who must crawl on their bellies and kow tow at the bidding of every stripling who disgraces the British uniform. It is camouflage to talk of co-operation in this connection and the sincerity or at least constructive statesmanship of Mr. Montagu is open to question when he blows hot and cold with the same breath. He proposes to offer a sop to the national self-respect of our ancient race by holding up the goal of responsible government—even though as a distant contingency—before our mental vision and at the same time winks at the promotion of monsters who did all in their power to outrage that self-respect. How does he expect O'Briens, Bosworth Smiths and Johnsons, one of whom abused our ladies and all of whom committed, sanctioned, and approved unspeakable atrocities upon people, the latchet of whose shoes they are unworthy to unloose, to carry out the king's commands and to endeavour to make the reforms a success and thus

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help in ending the barbarous and inhuman system under which alone the degenerate type of British character which they represent can thrive. Is Mr. Montague at all serious! Is he mocking at educated Indians or does he really think that they are so degraded that they will seize with avidity the shadow even when it has been burnt into their souls that the substance can only be tantalisingly flourished before their mind's eye by those at the helm amidst the derision of those who are the actual bosses. After all the only psychological warrant for the right of self-determination is that a nation loses its self respect if its growth is stunted and its development arrested under the overshadowing domination of foreign exploiters. Attainment of Swarajya, then, means recovery of self-respect. It is therfore, contradiction in terms to speak of being suffered to be put on the path of self-Government at the cost of self-respect. Swarajya is, indeed, not worth having if the condition precedent to the attainment thereof is co-operation with officials who have nothing but supreme contempt and lofty scorn for our ancient people and our historic race.

The argument is sound and the idea is splendid. But the difficulty is that Lala Lajpat Rai lacks the sternness and firmness of the man obsessed by one idea. He hardly knows his own mind! After the announcement that a "Defence Committee" would be formed and organised efforts made to prevent the return to the Councils of Nationalits, he said in his Presidential address at Sialkot, that he would personally abstain but had no intention whatsoever of pressing his view upon others. Now he has accepted a compromise that the question should be referred to the Special Session of the Congress for final decision. Meanwhile election manifestoes are being issued and there is no chance of the idea coming to fruition.

We have to make a practical suggestion to our distinguished countryman. Let him set about the task of obtaining a written pledge from all the candidates that when the opening meeting of the Punjab Legislative Assembly is held, the very first resolution that it will pass will be to the effect that the wretches who insulted our women and committed unspeakable atrocities upon their betters during the Martial Law Lawlessness should be forthwith dismissed and suitably punished and unless that is done the Assembly will not meet and proceed with the normal work of the session. If this could be brought about, it would be a splendid demonstration of outraged Punjabi sentiment and would impress the imagination of nationalist India, Anglo-India and England. If this is to be done, no time must be lost. Lala Lajpat Rai is a distinguished Punjabee leader of India=wide reputation and we have no doubt that if he sets about the work of organising public opinion on these lines, success will crown his noble efforts.

British and Un-British.

We have of late been hearing a lot about the un British character of Martial Law administration. Frankly speaking this expression is beyond us. British public opinion has always been indifferent to the affairs of oversea territories. Democracies are peculiarly ill-fitted to deal with problems not directly affecting themselves. They aregenerally slow to interest themselves in matters which do not touch their pockets or their honour. Democracy is another name for organised selfishness. The interest of the common people in home affairs is generally secured by promises of benefits that are to flow to them directly. Whenever there is an electioneering campaign in the West, rival candidates outbid each other in making all sorts of promises to their constituencies, possible or impossible to fulfil. No democracy ever interests itself of its own accord in national affairs which do not directly concern the populace. How foolish is it, then, to expect a European nation to

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The House of Commons Debate on the Amritsar Massacre

The historic debate in Parliament on the Amritsar Massacre at last took place on the 9th of July. Mr Montague delivered a notable pronouncement, incandescent with righteous wrath and full of the most noble sentiments, which will go down to history as a remarkable demonstration of the innate love of fair play which is the distinguishing mark of righteous statesmanship. No Indian leader could have stated more forcibly and in a more dignified style the case for justice to India and for the recognition of her claim to equal partnership as contradistinguished from helotage. He rightly and none too strong condemned the awful crime against humanity of which Dyer was guilty when he acted on the theory of terrorism and insubordination. Mr. Montague was at his best when he described the flogging order as sheer frightfulness and eloquently asked whether Great Britain was going to keep her hold on India "by terrorism, racial humiliation, subordination or frightfulness ; or by the growing goodwill of the people of India." He rightly emphasised the fact that Dyerism and the Reform Act ill consorted together. He said that there was no use in passing a great Act of Parliament which proceeded on the principle of partnership for Indians in the British Commonwealth and then allowing the administration to depend on terrorism :—

"India," said Mr. Montague, "is on your side in enforcing the order. Are you on India's side in ensuring that order is enforced, with the maintenance of love and liberty of the British democracy ?"

Amid considerable dissent, Mr. Montague declared that there was a theory abroad amongst the critics of the Government that the Indian was only tolerable so long as he obeyed orders and that if he once became educated he was to be classed as an agitator.

Concluding Mr. Montagu asked the House whether the theory of rule in India was racial ascendancy, domination and subordination, or partnership. If the former, then it followed that the sword must be used with increasing severity, until Great Britain was driven out of the country by the opinion of the united civilised world.

The choice of the House was fundamental to the continuance of the British Empire and the connection between Great Britain and India.

After this grand pronouncement the croakings of Carson and company must have fallen flat on the House.

The pity of this all is that Mr. Montague's action against Dyer does not at all harmonise with the noble sentiments he has expressed in his great speech. It may be that Mr. Montague is helpless in a Cabinet dominated by reactionaries and pig-headed conservatives upon whom Mr. Lloyd George depends for continuance of office which now seems of greater importance to him than anything else and that this speech and the equally great speech on Mesopotamia are a more genuine revelation of his real sentiments than the feeble, unconvincing, meandering, rambling and apologetic despatch to which he had to affix his signature. If our reading is correct, this is a fresh illustration in support of the sound maxim laid down by Swami Dayanand and other political philosophers that the best of men actuated by the loftiest motives are powerless under an unrighteous system. And what system can be more unrighteous than the irresponsible rule of a handful of foreigners over an ancient country? If even Mr. Montague has failed to deal justly with India, Indians must cease to depend upon foreign support, however distinguished and disinterested, and must cultivate the essential qualities of self-reliance and fearless self-assertion.

Is Democracy Modern ?

It has been claimed for the present age that it is the era of democracy. When this claim is made, there is an ill concealed implication that the primitive forms of Government must

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be autocratic. Researches in the domain of primitive ethnology, however, give the lie to this proposition and prove that democracy is the characteristic feature of the polity of nations that are really primitive and where among so-called "primitive" tribes we do not find the democratic spirit, it is revealed by enquiry that the tribe has, in this respect, degenerated. The following from a paper by Mr. Alanson Skinner in the "*American Anthropologist*" for April-June 1919 speaks for itself :—

Each gens had its own group of twenty *wahicum* or councillors who had a tent of their own. In the tribal camp circle each councillor's tent was pitched in front of the place occupied by his gens. For matters of tribal importance the councillors of all gentes got together. All the councillors had equal authority and each gens voted as a unit They had a herald who announced their decisions. The chief's office was hereditary in later years, *but formerly men achieved the honor through wisdom and prowess. Perhaps there were no chiefs before white advent. On all occasions except when in tribal council the chief had no authority over the councillors ; in the tribal Council he was supreme.* Each chief had his own "head soldier" or *akitcita* (Lowie's data make it four instead of one) who was his agent in all affairs, and who held office for life.

Meanwhile western democracies are losing the support of the reflecting. The following profound observations made by Bryce in his *American Commonwealth* deserve to be pondered upon by all who are mad after 'Liberty equality and fraternity."

If it was clear that these are the fruits of liberty and equality, the prospects of the world would be darker than we have been wont to think them. They are, however, the fruits not of liberty and equality, but of an optimism which has underrated the inherent difficulties of politics and inherent failing of human nature, of a theory which has confused, equality of civil rights and duties with equality of capacity, and of a thoughtlessness which has forgotten that the problems of the world and the dangers which beset society are always putting on new faces and appearing in new directions. The Americans started their Republic with a determination to prevent abuses of power such as they had suffered from the British Crown. Freedom seemed the one thing necessary, and freedom was thought to consist in cutting down the powers of legislatures and officials Freedom was the national boast during the years that followed down to the Civil War, and in the delight of proclaiming themselves superior in this regard to the rest of the world they omitted to provide themselves with further requisites for good government, and forgot that power may be abused in other ways than by monarchic tyranny or legislative usurpation they continued to beat the drums along the old ramparts.

Politics has now become a gainful profession, like advocacy, stock braking, the dry goods trade, or the getting up of companies. People go into it to live by it, primarily for the sake of the salaries attached to the places they count on gettings secondarily in view of the opportunities it affords of making incidental and sometimes illegitimate gains. Every person in a high administrative past, whether Federal, State. or municipal and above all every member of Congress, has opportunities of rendering services to wealthy individuals and companies for which they are willing to pay secretly in money or in money's worth. The better officials and legislators—they are the great majority, except in Large cities—resist the temptation. The worst succumb to it; and the prospect of these illicit profits renders a political career distinctly more attractive to an unscrupulous man.

Much of the talk about democracy as it obtains in the most progressive countries of the West, being the best form of Government, is all bosh "Democracy" is only a fair and attractive cover for the worst forms of the Dominion of the Almighty Dollar and the exploitation of the ignorance of the masses and the vulgar grab of the classes by talented adventurers and highly educated and utterly unscrupulous paupers. It is a pity that our educated classes refuse to discriminate when called upon to choose western blessings Having been educated through the medium of an imperfectly grasped foreign language, most of them cannot at all think systematically. What has been said by H. G. Wells in

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another connection is pre-eminently true of them.

"Their ideas are insolvenly detached little heaps, they think in ready-made phrases, they are honestly capable therefore of the most grotesque inconsistencies."

THE GURUKULA SAMACHAR.

(By L. Nand Lal B.A. LL., B.)

Motto I.—By force of *Brahmcharyi* alone have sages conquered death—*The Veda.*

Motto II,—The welfare of society and the justice of its arrangements are at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

The weather.

The weather now-a-days is very beautiful and pleasant. Large masses of black clouds are always hovering in the sky. Bracing cool breezes are blowing constantly. The hills covered with luxuriant verdure present a continuous mass of ravishing blue to the enraptured beholder. The dim soft light of cloudy days lends a peculiar charm to the green landscape. The sun shows his fierce, dazzling, scorching face but rarely. Water is running freely in the channel in front of our college. It is simply pleasant to stand still on the bank of the river and watch the impetuous, inevitable' unceasing flow of waters. The rushing, rolling, eddying, gurgling waters as they mingle with the soft cloudy sky on the horizon of the view create a scene matchless for grandeur and beauty. In the evening the Brahmacharies and professors are seen sitting in small groups along the bank of the river indulging in pleasant chat and enjoying the beauty of nature. During moon-lit nights the Ganges looks transcendentally grand and lovely. Dull would he be of soul who is not edified by a scene like this.

The Parliament.

To give the students a training in carrying on serious discussions on burning questions of the day, the system of holding meetings wherein students should take part after thorough preparation was inaugurated last session. In our Gurukula parlance, these meetings go by the name of meetings of the Parliament. The second meeting of the Parliament was held under the auspices of the Sahitya parished a few days ago in the Library Hall. The school students were seated on the balcony, the college students on a carpet spread on the floor and the professors on chairs placed along the bookshelves on both sides. Near one extremity of the hall, on a beautiful small dais improvised for the occasion sat our spiritual Guru, the great Swami Shradhanand, in a specially constructed chair with a table covered with velvet cloth before him on which lay a silver sceptre.

The ministry occupied right hand side of the dais and the opposition party occupied the left hand side. Brahmachari Yashpal was the Prime Minister and Brahmachari Vidyaratna the leader of the opposition. The question to be considered was the desirability or otherwise of legalising intercaste marriages among the Hindus. To all intents and purposes it was the well-known Pandit Bill shorn of legal technicalities and prolixities. The college students and other members of the Sahitya Parishad constituted the House of Commons. The Prime Minister first of all read out the Bill. He then made a very powerful speech in its support. Then amendments

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were called for. Then the Bill and the amendments were very thoroughly discussed. The leaders of both parties were allowed twenty minutes each and other speakers seven minutes each. The proceedings continued for about five hours. In the end the leader of the opposition summed up the arguments for his side and then the Prime Minister made the closing speech. For delivery, impressive language and preparation, the speeches would have passed muster in any assembly. Those who have been to Cambridge and Oxford tell us that the students there organise very elaborate debates and display great zeal and enthusiasm about them. One of the functions of a college is to give efficient training for public life. After witnessing that day's proceedings one could not resist the impression that the Gurukula was rendering invaluable services towards enriching the public life of the country. After the speeches were over, the Bill was put to the vote and carried in its original integrity without any amendments by a majority of votes. Three of the members of the staff had been appointed judges. They judged the prize for the best speech to Br. Bhimsen.

The anniversary of the Sahitya Parishad was celebrated the other day with great earnestness and zeal under the presidency of Swami Shradhanand. The proceedings were very interesting and it was resolved that a monthly journal be run to serve as the organ of the Parishad.

The Arya Sidhanta Mala lectures.

The second lecture of the Arya Sidhanta lecture series this year was delivered a few days ago by Prof. Viswanath Vidyalankar Prof. of Vedas. He managed to convey a wealth of information during the course of an hour. He brought home to the audience that very advanced ideas on the forms of Government could be found in the Vedas.

The Staff.

The Professor of Economics tendered his resignation which was accepted. Pandit Jay Chandra has been appointed to teach Economics to the first, second and third year classes, while the fourth year class is taught by the Principal himself. The darkest cloud has its silver lining. The resignation of the professor of Economics, though regrettable enough has proved a blessing in disguise in as much as it has afforded the fourth year students the priceless opportunity of reading political science with Swami Shradhanand. His homely illustrations impress whatever he teaches indelibly on the mind. We are confident the students will turn this invaluable opportunity to the best account.

Influenza.

A few cases of Influenza occurred in the Gurukula, but thanks to the exertions of Dr. Sukhdeva the evil was nipped in the bud, the patients all recovered and the spread of the disease was arrested.

The Handlooms.

A few hand looms have been set up and the work will be commenced in right earnest shortly.

The school students held the Hindi Sahitya Parishad the other day. Speeches were made to emphasize the need of enriching Hindi literature and suggest methods for compassing the end. The Parishad continued for two days for it was meant to be an imitation of an All India gathering for promoting the cause of Hindi.

A wrestling and swimming competition will be held on the 17th of August next. The students are preparing vigorously for the competition.

The term examinations will begin on the 5th August and the college and school will break up for the summer vacation on the 15th August.

To make the study of chemistry more useful, a scheme for imparting technical education bearing on important industries is in contemplation. A subcommittee is considering the scheme and it will probably be given effect to in near future.

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